NATIVE VOICE

Native American Journalists Association | 2013 Student Project, Tempe, Arizona

The Native American small business growth in Phoenix, Ariz., continues at such a slow pace that most community members remain unaware of their existence. MIKE HUBERMAN/NATIVE VOICE

Native small business owners want to increase ranks

BY ALEX MAXWELL, NATIVE VOICE

Cecelia Miller never dreamed that one day she would own a business doing what she loved: cooking.

Since she opened the doors of her central Phoenix restaurant, the Fry Bread House, in 1992, Miller has stayed busy.

"From day one we've had customers," Miller said.

Over the years her business has gone from a nearly 600-square-foot room to a 4,000-square-foot restaurant.

"It just kept growing, growing and growing," Miller said.

Miller doesn't solely credit her success to her cooking, but also to her background. Miller is Native American and among the few Native American small business owners.

"I really feel there's too few," Miller said of the businesses.

The number of Native American-owned businesses does not reflect the population, Miller said.

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NAJA board candidates lacking

BY DYLAN GEUTHER, NATIVE VOICE

This year, the Native American Journalists Association is having problems getting people to run for candidacy in the upcoming election for board members.

According to NAJA President Rhonda LeValdo, two candidates filed the appropriate paperwork by the May deadline. However, neither can make it to the conference and were dropped per NAJA by laws. There are three write-in candidates, and there is still time for additional write-in candidates to express an interest.

The board election is scheduled for Friday, July 19 from 8 a.m.–5 p.m. at the NAJA booth at the Tempe Mission Palms Hotel. Individual and student members are eligible to cast a ballot.

The current board consists of LeValdo, Tetona Dunlap, Nancy Kelsey, Jolene Schochin, Christina Good Voice, Mark Dreadfulwater, Jason Begay, Mary Hudetz and Tristan Ahtone.

LeValdo has been on the board for six years and served nearly half of that time as president. Hudetz is holding the position of vice president and Ahtone serves as treasurer. Good Voice fills the spot as secretary. On Sunday, July 21 the board is

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NAJA debuts legal hotline

BY LUCY SUPPAH, NATIVE VOICE

Native American Journalists Association members have a new outlet in which the debut of the NAJA legal hotline will extend educational and legal advice to journalists who are members of the NAJA.

The hotline is designed to give NAJA members in the midst of legal or ethical quandaries an opportunity to consult legal professionals for advice at minimal or no cost.

Services will be given in confidence, and information about clients will not be released without complete consent from the clients themselves. There will be limited demographic information that will be documented strictly to ensure that the quality standards are being met.

"The legal hotline is a way for NAJA members to have added value for their membership by getting information, mainly educational, about legal ethical issues about journalism in Indian country," said Kevin R. Kemper, the NAJA intake hotline liaison.

In his positions, Kemper will connect clients with the various professionals available through the hotline. Kemper, who has a doctorate in law but is not legally licensed as an attorney, will also provide educational information.

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Filmmakers, designers unpopular with American Indians

BY CHEYENNA WALLEN, PROJECT PHOENIX

Almost immediately after the first image was released, showing actor Johnny Depp caked in face paint, feathers, beads and wearing a giant black bird headdress, people throughout Indian Country have been debating the cultural accuracy of Native American imagery in pop culture.

And that was only the beginning.

Since then, the Navajo Nation filed a lawsuit against Urban Outfitters for its line of "Navajo" print underwear, and Southern California-based Paul Frank has offended, then apologized for a tribal-themed Hollywood party.

"Trying to show Indians as still not here is, in a way, subjugating us by taking away the presence and the influence we have to this day," said Farina King, a Navajo historian and graduate student at Arizona State University.

King was referring specifically to Disney's "The Lone Ranger," which has stirred mixed emotions with Native American audiences, with some criticizing Johnny Depp's portrayal of one of the most iconic Native American fictional characters in American history and others supporting the movie.

Online blogs and social media have been littered with criticism of the film.

According to Entertainment Weekly, director Gore Verbinski's goal was to put a twist on the classic western Lone Ranger story. The movie is told from the perspective of Tonto, the fictional

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PROJECT PHOENIX HIGH SCHOOL STUDENTS

ASHTIN LEWIS
Salt River Pima-Maricopa
ERIN TAPAHE
Navajo
CHARINE GONZALES
San Ildefonso Pueblo
SIENNA WATERS
Salt River Pima-Maricopa
CHRISTOPHER PABLO
Ak-Chin
MONICA SEKAQUAPTEWA
Hopi, Navajo
MARCUS STEPHENS
Tohono O'odham
AUTUM MANUEL
Ak-Chin
CHEYENNA WALLEN
Salt River Pima-Maricopa

NATIVE VOICE COLLEGE STUDENTS

SHINE SALT
Navajo
LEMANUEL LOLEY
Navajo
DYLAN GEUTHER
Ponca Tribe of Oklahoma
LUCY SUPPAH
The Confederated Tribes of Warm Springs/Shoshone Bannock
ALEX MAXWELL
Absentee Shawnee
LUCRETIA LOVATO
Santo Domingo Pueblo
PRINCELLA PARKER
Omaha Tribe of Nebraska
CHRISTINE TRUDEAU
Prairie Band Potawatomi Nation
ELIZABETH ANNE ARTLEY
Navajo
MIKE HUBERMAN
Gros Ventre tribe of Montana

2013 STUDENT MENTORS

MARK DREADFULWATER
Cherokee
SUNNIE CLAHCHISCHILIGI
Navajo
JASON BEGAY
Navajo
ANTONIA GONZALES
Navajo
JOHN DE DIOS
Chinese, Fillipino, Spanish
EUGENE TAPAHE
Navajo
RAMONA MAROZAS
Ojibwe
CHARLISS EDSITTY
Navajo
BENNY POLACCA
Hopi, Havasupai, Pima, Tohono O'odham

Canyon Records stays true to original mission

COURTESY PHOTO

BY MIKE HUBERMAN, NATIVE VOICE

The legacy of Canyon Records is more than music, cd sales and charts. As one of the biggest independent recording studios in the country, Canyon Records sees its duty as record keepers, tracking the evolution of Native American culture over the past 60 years.

"I never forget that music is an artists gift, and I have to honor that responsibility, by giving them one hundred and thirty percent from myself and my staff," said Robert Doyle, the owner of Canyon Records, the Phoenix-based record company that has focused exclusively on Native American artists for six decades. "I do not want to let these artists down, who have entrusted me with their music … I don't want to fail that way."

Founded by Ray and Mary Boley in 1951, Canyon Records has become one of the largest independent record studios. It is the first recording studio established in Phoenix and is one of the oldest studios in the country.

It is known for specializing in Native American music. Its founders, who were not Native American, had a unique relationship with Native American musicians, that was almost nonexistent in the early 1950s.

"They saw the Native Americans as a group of individuals," said Doyle, who is also not affiliated with a tribe. "Not through the lens of stereotyping, and not through the lens of patronizing, but they saw them as people who had aspirations."

Doyle does not let the fact that he is not Native American deter him from embracing the potential to use his position as a historian of sorts.

"When the artists are using their native language we do need them to interpret it for us," he said. "One of the things we like to do here at Canyon is to include as much native language with the graphics for our compact discs. And we love to have songs sung in the native languages."

The Boleys hired Doyle, who has a degree in classical composition and theory and a Masters in business from Arizona State University, in 1981. He became the owner in 1993 with a mission to uphold the Boley's philosophies and business practices and has been extremely successful in fulfilling that goal.

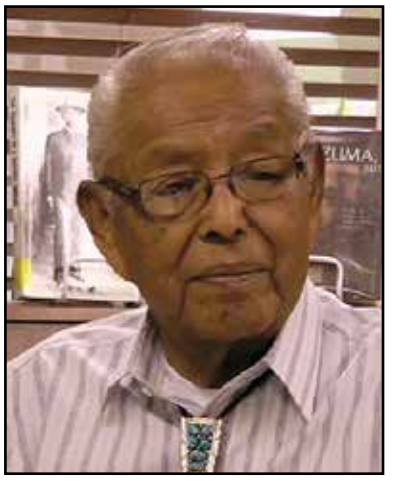
Canyon Records artists have been nominated for a Grammy 32 times and won in 2001.

"We're proud of the fact that a lot of our artists are getting there in the elite, but they have a great time going to the Grammys," Doyle said. "Radmilla Cody was our Grammy nominee last year, and she was also a presenter. She did a wonderful job representing the Navajo people."

Canyon Records continues to uphold the legacy of it founders and is proud to serve the Native American community. Doyle said thousands of artists have recorded in the studio over the past 60 years. He added they have no intention of stopping anytime soon.

Doyle says he considers himself a steward of these recordings—gifts as he calls them—and he has enjoyed his connections with individuals and plans on serving Native American musicians for many years to come.

"We deal with our customers that way, on a one-to-one basis, and we work with the community, knowing that it's a diverse group of individuals and not some kind of stereotypical population," he said.



Clinton Pattea, 1930-2013

BY SIENNA WATERS, PROJECT PHOENIX

Dr. Clinton Pattea, leader of the Fort McDowell Yavapai Nation is being remembered for his more than five decades of service to the Arizona tribe. Pattea passed away on the Fort McDowell reservation on July 5.

This week, family and friends gave their final goodbyes to the longtime leader. According to the tribe, more than 1,300 people attended a public memorial for Pattea on Monday, July 15 at the Radisson Fort McDowell. That includes more than 20 Arizona tribal leaders who attended to celebrate Pattea's legacy.

Pattea attended Northern Arizona University where he earned a bachelor's degree in business. He was a strong advocate for education among his people.

"He was always saying education, education … stay employed," said Fort McDowell Yavapai Nation Vice President Bernadine Burnette.

Pattea is also being remembered for standing up for tribal sovereignty. He was instrumental in initiating gaming compacts in the state. In the 1990s, Pattea led a standoff between the Fort McDowell Yavapai Nation and state and federal agents. According to the tribe, the event started after frustration with state officials who wouldn't negotiate a gaming compact.

Federal agents were sent in to load gaming machines onto moving vans. As the vans were on their way to leave the Fort

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Tempe Mission Palms Hotel offers varied services for NAJA attendees

BY PRINCELLA PARKER, NATIVE VOICE

The Native American Journalists Association conference has not only returned to a familiar city, but has also returned to a known hotel-the Tempe Mission Palms Hotel and Conference Center in Tempe, Ariz.

The annual conference will take place at the Tempe Mission Palms Hotel on July 18-21. The site is the same location that housed the 1998 NAJA convention, one of its largest. The hotel was chosen, again, for its intimate conference rooms and convenient location in the downtown Phoenix area.

With a high population of NAJA members and major media groups in the area, the Mission Palms Hotel was an ideal candidate for hosting the organization.

Mary Hudetz, a member of the local planning committee for NAJA, said the committee has worked diligently to make it a memorable event.

After reviewing tribally owned resorts, in the area the committee decided that the hotel was the best fit for the conference. She said it is a short walking distance to the new Metro Valley light rail, which can provide an easy commute from the hotel to the airport and the Walter Cronkite School of Journalism and Mass Communications at Arizona State University, where the NAJA student projects are based.

Hudetz said the idea was to keep costs down for attendees, which is why they decided on the convenient downtown location that offers complimentary valet parking. She said the look of the hotel was a bonus as well as the intimate setting.

"It's a unique hotel with a modern southwestern theme," she said. "It's in an area where people can take advantage in the early morning or

COURTESY PHOTO

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LeValdo reflects on presidency

BY DYLAN GEUTHER, NATIVE VOICE

Rhonda LeValdo, president of the Native American Journalists Association, is signing off as leader this week.

LeValdo has been on the NAJA Board of Directors since 2007. In six years on the board she spent one as vice president and for nearly the last three, she's served as president of the organization of about 300 members.

LeValdo and the board has stood up for Native journalists. Recently, NAJA called out Disney for a lack of ethnic diversity in press junkets and events associated with the release of "The Lone Ranger." Shortly the board released statement deriding the company, Disney granted a Native media outlet access to a red carpet premier of the film.

LeValdo, 39, remembers incidents of the board's work during her time as president.

"We helped the Comanche Nation News become free from censorship and we also called out a student run newspaper at a California college," LeValdo said.

In 2011, the California State University-Long Beach student newspaper "The Union Weekly" apologized after NAJA called out its "Pow Wow Wow Yippee Yo Yippy Ya" article, which was criticized

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Mutton stew for the Navajo soul

BY SHINE SALT, NATIVE VOICE

When Sean and Dwayne Lewis decided to open their own restaurant in downtown Phoenix, they knew they wanted to focus on mutton.

"A lot of [Native Americans] around here don't have access to the ingredients that go into a Native American dish," said Sean Lewis, co-owner of the Sacred Hogan restaurant. "So this restaurant brings that and makes them feel at home."

Sean, 47, and his younger brother Dwayne, 46, opened up Sacred Hogan in 2009. Originally from Klagetoh, Ariz., on the Navajo reservation, they were no amateurs to the restaurant business.

They learned of the business in the early 1980s, when they would sell Navajo foods during local events such as powwows. The family did well selling at a few powwow events, so they bought some equipment and started traveling to sell their food.

Frybread continues to be a popular choice in a local Native cuisine restaurant. SHINE SALT/NATIVE VOICE

The two grew up on the Navajo Nation, where they were taught the importance of sheep to their people. The Navajo people believe that the sheep is one of the most important resources for survival, something that dates back to their ancestors.

Sean Lewis said sheep meat, or mutton, is typically at the center of most popular Navajo meals and is served during some of the most vital occasions that Navajo people have.

It is because of this they named their restaurant Sacred Hogan. A Hogan is a round structure made of wood, and mud.

"In the Navajo culture ceremonies are held within a Hogan and

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Chase Field embraces Native American Recognition Day

BY SHINE SALT, NATIVE VOICE

The playing field in the United Chase stadium was framed with softball and baseball players and team officials as well as more than 100 young tribal representatives, dressed in patterned clothes and turquoise jewelry.

It was Native American Recognition Day at Chase Field, where the Arizona Diamondbacks were playing the Milwaukee Brewers on July 13. There were 33,566 people in the stadium, a good percentage of who appeared to be Native American.

In total, there were about 150 people standing on the field, mostly young tribal ambassadors representing 74 teams from the Inter-Tribal Baseball and Softball Tournament held July 10-13, which was hosted by the Diamondbacks.

Miss Native American USA, Shaylin Shabi sang the national anthem and Miss Gila River, Lisa Hendricks threw the first pitch to begin the Diamondbacks versus Brewers game.

Others who did not view the entire ceremony was performer, Christoble Emerson with the Pee Posh Maricopa tribal dance group as well as Kevin Stevens Leaders from the Quechan tribe. Leaders performed the bird song and danced for the crowd who were still entering the stadium.

"I like to show our culture, because our native culture is still alive and we like to recognize with songs and dances," Emerson said. "We shared our bird dance because all the native people are one, we believe in the same beliefs and our cultures are the same."

Included in the crowd represented on the playing field were ambassadors, young princesses representing their tribe, those from the Yavapai-Apache, Salt River and the Tohono O'odham nation.

For Miss Salt River 2013 to 2014, Martha Martinez, the ceremonial day allows an opportunity to teach the lesser known aspects of tribal affairs. For instance, the Salt River Nation consists of two tribes—Akimel O'Odham and Xalychidom Piipaash—although many non-tribal people might not know this.

"It's a good opportunity for people who don't know much about Native Americans to be able to at least see the differences between all the tribes," Martinez said.

The youngest of the ambassador groups was Marisol Garcia, an 8-year-old Lil' Miss Pison Mo'o, who wanted to represent her tribe of the Tohono O'odham and said she enjoyed watching a live baseball game.

"The event brings tribes throughout the country and helps educate the community about the specific tribes around Arizona," Hudson said.

Since 1998, the celebration has focused more on cultural aspects by expressing and displaying more dances, songs, performers, tribes and art.

Hudson said, the recognition day was presented when the Diamondbacks enterprise wanted to show their gratitude for the tribes and community.

Native small business owners want to increase ranks

FROM PAGE 1

Across the Phoenix area, Native American-owned businesses seem to be a rarity.

Loren Tapahe, the president and CEO of the American Indian Chamber of Commerce, credits the lack of Native-owned businesses to the region's business attitude.

"Native American business development is like a culture of its own," Tapahe said.

Tapahe said many native youth don't learn about entrepreneurship through traditional means. In the past, many native parents advised their children to specialize in other, well-paying roles.

"We have a lot of lawyers, a lot of doctors, a lot in healthcare and paralegal," Tapahe said.

Carlyle Begay, the vice president of business development of the American Indian Health and Management Policy, said small businesses are essential to society.

"Small businesses in general are vital for the growth of the local and national economy," Begay said. "It's definitely an enormous factor on economic growth."

Begay fears the problem is rooted in the lack of business opportunities on reservations.

"Tribes need to make it easier for small businesses," Begay said.

Many tribes rely on government funding and other assistance, which has caused a lack of business development. If the funding runs dry, Tapahe fears that job opportunities in reservation communities would be drastically reduced.

"If the government fails there will be a thousand people looking for jobs at the local supermarket," Tapahe said.

Native American businesses are growing at a sluggish rate, but Miller said the growth is recent.

"Native businesses are just coming in now," Miller said.

Miller said many people would like to learn how the area's Native American small businesses are doing, but that knowledge isn't available.

"I don't know how others are doing, or what can we do to support them." Miller said.

There's a strong market for Native-owned business, Miller said, but it's not being utilized.

"We need to get together and network more," Miller said.

If more Native businesses were promoted, she is sure the community would stand behind them like the community has stood behind her.

The community has been "proud that we have a native business right in the center of the city," Miller said.

Begay challenges Native Americans to develop a better self-determination drive on which they could build their own welfare and success. He has four key pieces of advice.

"First and foremost is education," Begay said.

A good education could set all the gears in place to get the motor running on a successful small business, he said.

"Make the most of every opportunity," Begay said.

Taking chances and networking create opportunities to advance further, he said.

"Find an area of passion," Begay said. "I find that people that enjoy their work are more successful."

With passion and enjoyment in the task it's never work, he said.

"Make a difference with your business," Begay said.

Taking pride in the work and contributing to the community could be that difference, he said.

The environment surrounding Native American small business is changing and in a positive direction. Despite the recession and the wavering economy, the numbers of Native American-owned small businesses are increasing.

"There are more than there were five years ago," Tapahe said.

Organizations like the American Indian Chamber of Commerce are dedicated to promoting and supporting Native small businesses.

Tapahe said membership is open to everybody. The chamber of commerce holds monthly events for networking and business.

Miller knows that if there were more Native American businesses they would be successful.

"Anybody can do it," Miller said of owning and operating a successful small business. "Anybody can follow their dreams."

Staying traditional in the big city

BY AUTUM MANUEL, PROJECT PHOENIX

Children, teens, adults and elders come to the Phoenix Indian Center to engage in several types of Native American cultural activities.

The center offers many language classes including beginning Navajo, intermediate Navajo and Navajo literacy. They also have Navajo weaving and singing classes.

Learning the Navajo language, including how to read and write in the dialect, is very important to the Navajo people. To keep their culture and knowledge of their history strong, it is important to keep traditions firm so the culture will not be forgotten.

The classes help people maintain a tribal identity. The Navajo students taking the classes are able to practice the traditions their ancestors performed, which is difficult to come by in metropolitan areas like Phoenix.

"Through these classes, the families, the individuals, are able to learn more about who they are, their true identity," said Jolyana Begay, instructor and program manager of the center's Navajo Language and Culture Program.

Freddie Johnson, who teaches Navajo language, said there are a total of 110 students registered in the classes. All but two of the students are Navajo.

Begay said that even the non-Navajo students have some tie to the tribe, mostly through marriage.

The beginning Navajo language class learns to read and write Navajo, as well as understand the language. The students recite words, read stories and practice pronunciation with notecards.

Though they are just beginning with basic words, Begay hopes the students will gain the knowledge of knowing who they are in the world, and how they identify themselves as Navajo people. She

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Wireless technology helps narrow digital gap

BY LEMANUEL LOLEY, NATIVE VOICE

For a while, the Schimmel sisters were inescapable.

In April, when the Louisville Cardinals woman's basketball team made its way to the NCAA final four, the sisters became Native American idols, of sorts. The images posted online became iconic: The sisters in red jerseys—Jude in #22 and Shoni in #23—were posted and shared on social media sites almost nonstop for weeks.

Even non-basketball fans knew the sisters. Soon, fans started adding large text to the images, usually some form of "Native Pride," declaration.

"In social media, you see how quickly communication travels," said Rick Schimmel the sisters' father. "It was one of the strangest things."

The Schimmel sisters were only one of a series of Native American news stories that spread quickly through tribal communities via social media sites. In November, a "Rock Your Moccs" campaign recognizing Native American Heritage Month made considerable news waves on Facebook and Twitter.

A month later, "Idle No More," a grassroots sovereignty movement began in Canada and winded through to New Mexico within weeks. Most recently, Disney's "The Lone Ranger" blockbuster also caused an online uproar with fans and nonfans arguing over the $200 million film.

The rapid spread of these news items, which occurred even without much mainstream news coverage leading the way, is a sign of a quickly changing trend in how news is shared in Native American communities across the country. Until now, tribal communities, in particular reservations, have been left behind in terms of news technology. Rural areas had to survive on radio broadcasts or wait for weekly, or even monthly, newspapers for in-depth coverage.

However, a combination of wireless and satellite technology is making it easier to not only consume news on reservations, but to participate in the story and its delivery.

"(Online publication) makes it so much more accessible, anyone can tap into Facebook," said Mark Trahant, an independent journalist and Atwood chair of journalism at the University of Alaska-Anchorage. Anyone with a smart phone has the capability to conduct their own news and be their own television station, he said.

Trahant is a veteran on the news scene, having served as an editor for the Navajo Times and a reporter and columnist for the Seattle Post-Intelligencer, has witnessed a transition from traditional publication to online.

With audiences being able to contribute to news faster than news outlets, Trahant said news outlets should be worried. In particular, he warns those outlets that haven't learned how to utilize social media as a reporting tool.

"A digital divide in Indian country is where 90 percent [of reservation citizens] are without broadband," said Loris Taylor, president of Native Public Media, which is heading a panel "Bridging the Digital Divide in Indian Country."

The arrival of wireless and satellite technology has significantly helped bridge the digital divide. Where reservations once lived without wired phone and cable lines, they are now seeing satellite television services and wireless phone providers fill that information gap.

"There was a time when it was impossible to get stories out of Indian Country," Taylor said. Part

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Legal hotline to aid NAJA journos

FROM PAGE 1

The launch of the hotline is the result of three years of preparation, said Rhonda LeValdo, NAJA president. Kemper had originally pitched the idea to the board during a meeting here in Phoenix.

The hotline is designed specifically to address issues regarding freedom of press, and censorship on Indian Country. Kemper said he has researched these issues extensively for upcoming book, "Lessons from the Jaguar, the Shark, and the Coyote: The Law and Ethics of Journalism in Indian Country."

"I think it's really important because we see a lot of freedom of speech issues in Indian country," LeValdo said. "Because a lot of our tribes don't have freedom of speech incorporated into their constitutions or their tribal administrations. So it's helpful for them to get information."

The service has attracted consultants from law firms across the country, including at least one former NAJA journalist.

"Once I became a lawyer I thought it was great way to give back to the organization," said Matthew E. Kelley. "Even though I was not a journalist anymore."

Kelley is an attorney at the Levine Sullivan Koch & Schulz firm located in Washington D.C. He was involved with NAJA as a member, a reporter and representative to the UNITY organization. Kelley worked for the Associated Press in Phoenix and USA Today.

The Levine Sullivan Koch & Schulz firm is the primary consulting firm behind the hotline.

Kevin R. Kemper, the NAJA Legal Hotline liaison, explains the details of the debut of the NAJA Legal Hotline on July 16, 2013. SHINE SALT/NATIVE VOICE

Although it is a legal hotline, the goal for any call would be to resolve issues outside the courtroom whenever possible.

Initially, the service is free to NAJA members. This is for basic consultations. However, situations that require more time and resources will incur a fee. The program is set up so that the hotline will be limited to people and organizations that do not yet have an attorney.

A majority of the funding for the time and work that goes into the hotline is a combination of volunteer, and job-related service hours. Kemper said he would provide this as a part of his commitment to service required of tenure-seeking faculty at University of Arizona, "which I like to do anyway," he said. "Because of my background and love for the Choctaw and Cherokee peoples, I choose to serve indigenous peoples as much as possible."

This is not NAJA's first attempt at offering legal advice for its members. The organization ran a smaller-scaled version of this program in the mid-1990s.

"The services that I understood were just advisement services from our contact people who were lawyers," said Eugene Tapahe, who sat on the board at the time. "If there was an issue that came up as far as, freedom of our rights or anything else that we had questions on as far as regulations of press, we could call them."

The previous program was available sporadically, Tapahe said. "If we wanted to have them represent us, they would be available but most of the time it was by pay."

Members may access the services both through a phone line: (405) 872-6107, and email: legalhotline@naja.com. Which may be contacted at anytime. Responses should come within 48 hours.

"I had always wanted myself to be involved in finding the solutions to these problems," Kemper said. "I love journalism. I love tribal peoples. It's been my life; it's been my background."

Tempe Mission Palms

FROM PAGE 3

late at night."

She added that the 1998 NAJA conference saw between 300-600 attendees and is considered one of the most successful of NAJA conferences.

"Maybe it's become legend," she said.

Alison Brooks, social media coordinator for the Tempe Mission Palms hotel, said the hotel offers many services.

"We offer complimentary airport shuttle and we are the only full-service hotel in the downtown Tempe area, meaning we have on-site restaurants and room service," Brooks said.

The airport shuttle is available to hotel guests from 5:30 a.m.-10:30 p.m. The three in-house restaurants are Mission Grille, Harry's Place Lounge and Cabana Bar and Grill.

Mission Grille serves American and southwestern dishes and offers a breakfast buffet. The grille is open daily and serves breakfast from 6:30 a.m.-11 a.m., lunch from 11 a.m.-2 p.m., and the buffet hours are from 6:30-10 a.m.

Harry's Place Lounge serves southwestern dishes. It is open from Monday-Friday, 2 p.m. to midnight, Saturday 11 a.m.-midnight and Sunday 11 a.m.-midnight. The Cabana Bar and Grill is poolside and serves casual food from Thursday-Saturday, 11 a.m.-6 p.m.

Brooks said the hotel is also equipped with a rooftop tennis court, basketball courts and a heated swimming pool with jacuzzi. The pool services are open from sunrise-11 p.m.

A business center and fitness center are also available. The business center hours are 7 a.m.-5 p.m., and the fitness center hours at 6 a.m.-10 p.m.

"(The hotel is) surrounded by over 100 shops, restaurants and bars all located within walking distance," Brooks added.

The hotel is only a few steps away from Mill Avenue District, which is a popular area for nightlife that is known for its restaurant, bars and shopping.

For more information the hotel concierge can be contacted directly at (480) 317-1620. For other information about the hotel visit http://www.missionpalms.com/ or call the general hotel phone line at (480) 894-1400. The Tempe Mission Palms Hotel is located at 60 East Fifth Street.

Flags will remain at half-mast outside government office buildings until July 19, according to an order by Arizona Gov. Jan Brewer, to honor the 19 fighfighters killed in the Yarnell Hill Fire on June 30. MARCUS STEPHENS/NATIVE VOICE

Mutton stew for the Navajo soul

FROM PAGE 3

after the ceremonies are complete, the patients, visitors and the medicine man are served hot food," Sean Lewis said. "Normally it's the best food that the family has to serve because it's also for the holy people who are present sharing the meals."

Out of the 25 food items listed on the menu, the top three most popular dishes are the lamb sandwich, mutton stew, and Indian taco, which consists of a round piece of fry bread topped with beans, beef, lettuce, cheese and tomato.

Sean Lewis said the place is for the entire community to enjoy, and for some to get a taste of home-cooked food with a traditional flavor.

While the restaurant welcomes positive memories and it reminds visitors of home, it comes with its trials.

Sean Lewis said it is difficult to obtain sheep and lamb meat from the reservation to butcher them in the Navajo traditional way within Phoenix.

Navajos typically gather as a family to butcher sheep. For the people, all the internal parts of the sheep or lamb meat must be eaten because it's a gift from the holy people. The wool and outside layers are used for various things like skin rugs.

However, the Maricopa Health Department, which regulates all food and ensures that it comes from proper sources, has ruled it improper to serve butchered sheep meet in the city, said Sean Lewis.

Sean Lewis said it is hard to prepare mutton in the most traditional way while operating in the city.

"(A) restaurant is the most difficult business to be successful in," Sean Lewis said. "Everybody knows how to cook, but not everyone can own a restaurant."

Despite the regulations, the brothers still operate their restaurant in the most traditional way they can, even if that means buying their mutton from a supplier.

Staying traditional in the big city

FROM PAGE 4

wants her students to recognize the importance of the language itself, and to understand and grasp the basic skills of the language.

Begay said it is important for families and individuals to learn the language because there are many urban Navajo families living in Arizona. Many do not get to go home to the reservation and learn more about their kin, she said.

Gloria J. White, a student of Begay's, says she really enjoys the class and learning how to connect with the elders of her community. She could already speak Navajo, but wants to learn how to read and write the language.

White and her daughter take the same language class and enjoy communicating and learning together. She will continue learning the language, and one day, hopes to teach it to her grandchildren.

"I am very proud of the Navajo language because of the history of the Navajo people," White said.

You do not have to be Navajo to learn the beautiful and unique language. Begay says anyone in the Phoenix area is encouraged to come to the classes and participate in learning experiences.

During the summer the beginning Navajo language classes are from 5:30–7 p.m. on Mondays and Wednesdays at the Phoenix Indian Center. Most classes have a $25 material fee.

The center offers many other classes based on education and the Navajo culture. Most classes have a material fee.

"I would like to learn more (regarding the Navajo language)," White said.

For more information on all classes, visit http://phxindcenter.com/ or contact Freddie Johnson at (602) 264-6768/fjohnson@phxindcenter.org.

Filmmakers, designers unpopular with American Indians

FROM PAGE 1

Comanche warrior. Previous renditions of the story were filtered through John Reid the ex-Texas ranger.

King was one of many to nit-pick the film starring Depp, a critically acclaimed actor.

She isn't the only person to feel this way, Indian Country Today Media Network published an online article entitled, "The Unforgiving: Ten Savage Disses of 'The Lone Ranger.'"

The article names 10 other sources that condemn the movie with details about the inaccurate information and its outdated costumes.

For King, the storyline was very disappointing.

"It's also doing more disrespect because it's not recognizing those who survived, who not only survived but are revitalizing the tribe and that history," she said. "It's just really bad."

The film has received support from Native Americans including those directly involved in "The Lone Ranger." Defending the movie is Andrew Orozco, one of the Native actors in the film.

Orozco praises the production for recognizing Indians as an important culture in the United States and thanks the a-list star directly for sacrificing his reputation and accepting the role.

"I think that we should feel grateful for Johnny Depp, as a big name and a big actor, as him doing that and putting his neck out there on the chopping block being criticized for Natives. I think that's amazing," Orozco said.

There has been a long history of Hollywood portraying the "noble savage" and romanticizing story lines about Native American history and culture, which have been explored in books and films like the "Reel Injun."

Orozco acknowledges there were risks in "The Lone Ranger."

"It's always a hit or miss, I think they did a good job," he said.

In June, Southern California-based Paul Frank Industries announced a new partnership with four Native American designers to create a new tribal-centric clothing line. The move comes after the company faced immense criticism following a fashion event that Paul Frank held in September 2012.

The event was a party where models dressed in neon headdress and carried glowing tomahawks. The celebration was considered offensive and groups derided the portrayals of stereotypical Native American images.

"I am extremely troubled and concerned with many aspects of the event," said Adrienne Keene, a Native American blogger and Stanford graduate, in an open letter to the Paul Frank company last fall. "I honestly felt like someone had punched me in the stomach when I first loaded the photos posted on your Facebook page."

Keene demanded an apology from the company.

A company official for Paul Frank apologized in a Facebook post after the party received criticism. In June, the company announced the upcoming Native fashion line. The collaboration is being seen by many in the Native community and some in the Native fashion scene as a step to make amends for the "Dream Catchin" party.

NAJA Candidates lacking

FROM PAGE 1

expected to elect a new executive committee.

There are five open board spots to fill this year. Filling vacant board slots has been difficult in recent years.

Shirley Sneve, executive director for Native American Public Telecommunications, and a former board member from 2006-2012 saw similar problems throughout her term.

"I believe that they may have problems with candidacy because of the fact that NAJA like other journalism programs are in a state of flux," Sneve said. "The industry is changing and people may have a hard time keeping up."

LeValdo believes the loss of interest has a lot to do with the commitment.

"You do not get paid for the positions, and it is a lot of stuff to do," LeValdo said.

Among the president's duties is to oversee meetings. The vice president fills in for the president as needed. The secretary takes detailed notes of each meeting and makes records. The secretary also collects the ballots and announces election results.

LeValdo flects on presidency

FROM PAGE 3

for promoting stereotypes and being insensitive.

LeValdo, who is Acoma Pueblo, has made it one of her goals to bring in more money to the organization.

"People do not want to spend a ton of money," said LeValdo, who wants the number of NAJA members to increase. Not only would this signify an increase in overall Native American journalists, but it could attract more funders.

During her time on the board, LeValdo helped oversee the hire of a new executive director. She has also worked on a new strategic plan for NAJA. Now, she would like to see the organization focus on providing services to members.

Shirley Sneve, executive director of Native American Public Telecommunications said she has no idea how LeValdo gets everything done. Sneve said LeValdo is always on top of her duties.

"Rhonda has dealt with NAJA during difficult times on top of everything else that she does," Sneve said. "She is an advocate for showing Native American stories through NAJA. She exemplifies what a native woman should aspire to be."

LeValdo graduated from Haskell Indian Nations University with an A.A degree now teaches video production in the Media Communications department at Haskell. She is also involved with the students and sponsors clubs.

PSA Art Awakenings Downtown Phoenix studio provides art supplies for their members to help with therapy through creative expression.
MARCUS STEPHENS/NATIVE VOICE

Art therapy improves overall well being

BY CHARINE GONZALES, PROJECT PHOENIX

A statewide program offers therapy through creative expression for mentally ill adults or those who suffer from substance abuse problems.

Public Service Action Art Awakenings, started in 2000, is a non-profit organization that helps adults with coping techniques for mental illness and express those feelings through art – either painting, sculpting, music or even marketing classes.

"It has given me life, education and has opened my eyes to other people and new things," said Shannon Hunter, an artist and member with PSA Art Awakenings projects for about three years. "It showed me how to be a friend to a friend and even a friend to a non friend: A future friend."

Like Hunter, students who "graduate" from the Art Awakenings programs have the choice to join Warehouse 1005, which is an extension of the program in a warehouse space across the street, staffers said. Here, students maintain the practices they learned already and gain more independence within their art. Warehouse 1005 participants also have the opportunity to sell their artwork at the gallery.

When Hunter first started to attend PSA Art Awakenings, she was very shy and always hid behind the safety of her baseball cap. Now, Hunter has the confidence to sing in front of a crowd, including, at one point, Arizona Gov. Jan Brewer.

"Art Awakening allows you to experience different cultures, you meet people from many different backgrounds," said staffer David May. "I usually do mosaics and ceramics, I love working with glazes and getting different colors."

Art Awakenings also offers art programs for adults diagnosed with serious mental illness who are not eligible for Medicaid services. They are eligible to take classes that are peer directed or taught by recovery support specialists, according to their website.

"Overall well being is the ultimate goal of our artists," said Karen D. Puthoff, the president of PSA Art Awakenings. "The greatest reward of the job is seeing someone recognize their abilities and their value in life."

Nanette Tanner has worked with the gallery for 10 years. The earlier part of that time, Tanner was an artist with the program, dealing with depression. She has since joined the staff as an artistic behavior health

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Heard Museum exhibits Navajo Pictorial Textiles

Photos By Erin Tapahe

BY ASHTIN LEWIS
PROJECT PHOENIX

Among the masks and statues that line the halls of the Heard Museum visitors might notice a special exhibit titled "Picture This! Navajo Pictorial Textiles."

The exhibit not only shows Navajo weaving, but also portrays the thoughts of Navajo people while weaving textiles. The exhibit runs from Feb. 16-Sept. 2.

Events, moments in history and memories of Navajo weavers are portrayed in the Navajo pictorial rugs.

One of the families in the featured exhibit is the mother-daughter group of Louise Y. Nez, mother, and her two daughters Florence Nez Riggs and Laverne Nez Greyeyes.

"They are well know for the beautiful weavings they do," said Debra Krol, senior communications manager of The Heard Museum.

Krol added that the exhibit demonstrated living Native American artists and how the art of weaving has changed over time. She said the exhibit has received positive feedback so far and is likely to have people picking their favorite pieces.

The Heard Museum is open Mon-Sat, 9:30 a.m.-5 p.m. and on Sundays from 11 a.m.-5 p.m. The museum is located at 2301 N. Central Ave., Phoenix, Ariz., 85004. For more information about the museum call 602-252-8848.

The next day the torture began. The first thing they did was cut our hair....While we were bathing our breechclouts were taken, and we were ordered to put on trousers. We'd lost our hair and we'd lost our clothes; with the two we'd lost our identity as Indians.

PROJECT PHOENIX

Native American Journalists Association | 2013 Student Project, Tempe, Arizona

Native Slam-Dunk icon continues to inspire NABI Youth

BY ERIN TAPAHE, PROJECT PHOENIX

When Kenny Dobbs first showed up at the Native American Basketball Invitational five years ago he had a dream and was determined to fulfill it.

He wanted to inspire the youth by becoming a slam-dunk icon and giving inspirational speeches about his life to help Native athletes succeed off and on the basketball court.

Today, Dobbs continues to dream and set goals while helping others do the same. This weekend he will inspire the many athletes during the 11th Annual NABI tournament that is held July 17-21, at US Airways Center in downtown Phoenix, Ariz.

On Sunday, at halftime of the gold bracket championship game of the tournament Dobbs will perform in the Choctaw Slam Dunk Show.

"I told them five years ago about setting goals, never stop giving up on your dreams," he said. "Five years later I'm still saying the same thing, I'm still standing true to what my beliefs are still standing true to what I

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Music history goes cross country

BY CHARINE GONZALES, PROJECT PHOENIX

Pieces of rock and roll history made a local stop giving the Sun Valley a taste of rock and roll history before moving on across the country.

The Hard Rock Café Phoenix hosted a traveling exhibit, "Treasures of the Hard Rock," a traveling showcase of music memorabilia from some of the biggest names in music history. The two collections featured in the exhibit are, "Gone Too Soon," and, "Music Gives Back."

"Gone Too Soon" featured pieces from artists who passed away during the peak of their careers.

"John Lennon's Jacket is awesome to have here," said Stephanie Fairey, the sales and marketing assistant at Hard Rock Phoenix. "I love the Beatles."

The collection also features memorabilia from members of the "27 Club" – artists like Amy Winehouse, Janis Joplin, Jimi Hendrix and others, who died when they were 27 years old.

"My favorite item in the show has to be Pete Townshend's guitar from The Who," she said. "It is the second artifact ever collected by the Hard Rock."

Townshend's guitar, which is part of the "Music Gives Back" collection, came to the Hard Rock through a "silent guitar-battle" between Townshend and Eric Clapton.

According to the story inscribed in a plaque under a red Gibson SG Special guitar displayed behind glass, Pete Townshend of The Who donated the piece in 1979 after he saw that Eric Clapton had donated his own guitar to Hard Rock London. Clapton's guitar, a red Fender Lead II, was the first item of memorabilia that the Hard Rock had collected.

Townshend included a note with his donated Les Paul that read, "Mine's as good as his! Love, Pete."

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COURTESY PHOTO

Outlet mall serves Gila River

BY MONICA SEKAQUAPTEWA, PROJECT PHOENIX

The Gila River Indian Community is shifting its economic development goals beyond gaming.

The tribe recently leased some of its Wild Horse Pass property for an opportunity to invest in a one-of-a-kind outlet shopping mall south of Phoenix in partnership with a leading retail company, Premium Outlets.

The mall is located on reservation land in the Wild Horse Pass Development property next to the tribe's other business ventures including the Wild Horse Pass Hotel & Casino off Interstate 10. The mall opened April 4.

With the opening of the outlet mall, the Gila River Indian Community is thought to be one of the few, if not the only Arizona tribes, to develop such a richly developed outlet shopping mall on its reservation land.

The outlet mall's parent company is Simon Property Group, Inc., which owns 63 Premium Outlet malls in the United States. The company also owns Seattle Premium Outlets, which is built on land owned by the Tulalip tribes, according to the company.

Alia Maisonet, marketing manager for the Wild Horse Pass Development Authority, said the community is "thrilled and proud" to have the Premium Outlets because it enhances the Wild Horse Pass Property which also includes the Rawhide Western Town & Steakhouse, Wild Horse Pass casino, Whirlwind Golf Club and the Aji Spa & Salon.

"Just knowing that [our tribal officials] are thinking of things other than gaming is a smart thing to do," said Lisa Hohokimal Hendricks, reigning Miss Gila River 2013-14, and who cut the opening ceremony ribbon when the facility opened in April. "You never know how long gaming will be around."

The outdoor outlet mall hosts 90 stores that includes the Nike Factory Store, Banana Republic Factory Store, and Coach. Other stores in the outlet mall include: Elie Tahari, Saks Fifth Avenue Off 5th, and Reebok. The stores cover 360,000-square feet along with a food court.

Kayla Baken, Phoenix Premium Outlet spokeswoman, there are 800 people employed at the outlets. She did not say how many Gila River community members are employed at the outlet mall but did mention each store hires independently and the outlet mall works with the tribe's Tribal Employment Rights Office. Baken also would not disclose construction costs for the outlet mall.

The Gila River community members contributed their artistic projects for the development, Maisonet said. This can be seen in the murals around the property. Architectural designs submitted by tribal members were also considered for the project, Maisonet said.

The Premium Outlets are expected to generate around $150 million, according to the Gila River Indian community web page, and $13 million in sales tax revenue.

Maisonet said community members, with tribal identification, are given a 2.8 percent sales discount as well.

Hendricks said the outlets are instrumental in draw-

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Tonto and Lone Ranger tell action-packed story

BY CHRISTOPHER PABLO, PROJECT PHOENIX

In The Lone Ranger film, one scene featured Tonto, the fictional Comanche warrior, showing the Texas Rangers where to find hidden silver. Another scene showed the rangers making bullets for their guns before they shot everyone in Tonto's tribe.

However in another scene, Tonto gives attorney John Reid advice to put on a mask to hide his identity from outlaw Butch Cavendish, who murdered Reid's brother. Reid will become the titular Lone Ranger character. It's this scene, where Tonto advises John, that shows a friendship forming between the two.

Throughout the 2.5-hour movie, Tonto and John join forces to carry out their vengeance against Butch. Tonto wants vengeance for his tribe and John wants vengeance for his brother's death after butch killed him by cutting out his heart and eating it.

Both men formed their partnership because of their shared losses and put aside their differences to work together.

This part of the story defeats the stereotype of white settlers and Indians not getting along in the 1800s. This story shows a bigger picture of Indian and white settler relations of and what they thought because the movie showed speaking roles from both the settler and Indian points of view.

The story of Tonto and The Lone Ranger dates back generations to the radio show, which aired even before the black and white TV series ran from 1949 to 1957. In the early TV show episodes, Tonto's behavior appears to be different from Johnny Depp's portrayal of Tonto, the Comanche co-star of the 2013 film released during Fourth of July weekend.

Actor Jay Silverheels, a Canadian Mohawk, played Tonto in the early TV show. One observance I noted after watching the older TV shows on YouTube is the TV show Tonto

had a nice attitude. For example, the TV show Tonto treated John Reid like a prince by treating his wounds after an ambush and Tonto told John "I take care of you" after putting a bandage on John's wounded head.

In todays portrayal of Tonto, Depp plays Tonto in a more assertive manner as a character who talks back to John and other people in the movie. Depp's version of Tonto was more focused on getting vengeance and going his own way. For example, Tonto thinks that John was the key to complete his quest to get vengeance. Tonto didn't kill John when given the opportunity.

I liked the Depp's version of Tonto because he started to learn from his mistakes during the movie when he spent more time with John. For example, Tonto is more assertive in the scene where Tonto was tempted to kill Butch.

I believe that the movie told a better story than any episode of the 20-something minute old TV show because the movie had more action, was more detailed in the storyline and had the actors play better characters in the movie.

For The Lone Ranger movie, I would recommend this movie to other people. For the kids who want to watch this movie, it is action packed. For example, there is a scene where two trains crash and both Tonto and John must avoid getting killed while fighting villains on board. There is another action scene where Tonto manages to avoid getting shot multiple times by villain Capt. Jay Fuller.

Another reason why i enjoyed this film is because its another Western story that defeats earlier portrayals and movie plots that focus on white settler and Indian relations. Even though history says the two sides did not get along in the beginning, the 2013 story of Tonto and The Lone Ranger is another example of movie storytellers crossing new boundaries and telling stories with more than one side represented.

Memorabilia from rock stars Shakira, Eric Clapton, Steven Tyler, and Pete Townshend were part of the Treasures of Hard Rock Memorabilia Tour that stopped at the Hard Rock Phoenix. Phoenix was one of only 25 locations picked to host the tour out of all the 140 locations across the country. PHOTOGRAPH BY CHARINE GONZALES/PROJECT PHOENIX STAFF

Music History Goes Cross Country

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According to the display plaque.

This collection features artists who worked with Hard Rock charity events. Along with Townshend and Clapton, this collection features artists such as Shakira, Steven Tyler, Buddy Holly and others.

"Hard Rock has a great interactive memorabilia page on its website where you can view more of Hard Rocks vault items," said Laurel Mundth, the account coordinator at Coye Public Relations, which works with Hard Rock.

The exhibit was featured at the Hard Rock Phoenix and is scheduled to move on to Denver during its cross-country tour before eventually ending in Orlando, Fla.

Sidebar:
Denver: July 27-Aug. 3
Dallas: July 31-Aug. 8
San Diego Hotel: Aug. 7-Aug15
Houston: Aug. 20-27
San Antonio: Sept. 4-10
Memphis: Sept. 4-10
Myrtle Beach, S.C.: Sept. 16-23
Las Vegas Strip: Sept. 17-25
Nashville: Sept. 30-Oct. 7
Los Angeles: Oct. 2-9
Cleveland: Oct. 22-28
Northfield Park, Ohio: Oct. 22-28
Four Winds Casino, Michigan: Nov. 5-13
Indianapolis: Nov. 5-13
Orlando Cafe: Nov. 18-25

Dr. Clinton Pattea, leader of the Fort McDowell Yavapai Nation

FROM PAGE 2

McDowell community, tribal members set up a blockade at the casino parking lot. The incident led to state gaming negotiations with the tribes.

The leader was highly regarded by Native American people, tribes in the state, and state and national Native organizations.

"His smile was gracious, soft spoken, elegant, always smiling," said Pam Hait with the Arizona Indian Gaming Association. "He had a twinkling smile."

Pattea started the AIGA in the 1990s. The organization today has a membership of 17 tribes.

A foundation is being set up in his honor. The Dr. Clinton M. and Roisebelle Pattea Foundation was announced on June 29.

Native Slam-Dunk icon continues to inspire NABI Youth

FROM PAGE 9

spoke. Don't just talk about it, be about it."

The 27-year-old Choctaw Native said when he first got involved with events throughout Native country when GinaMarie Scarpa, Native American Basketball Invitation Chief Executive Officer, gave him a chance.

He said he reached out to Scarpa in 2008 and that's when their partnership began.

"(We talked about) what I was going to be doing in Indian Country," Dobbs said. "That's when I became in ambassador for the foundation and we've been (working together since), we've been impacting Native country."

As a child, Dobbs' parents got him an adjustable hoop for his birthday. He would have slam-dunk competitions with his friends, they would lower the hoop and take roles of famous basketball players and mimic them dunking.

"If you dunk it, then that was a spectacular play. It was better than just shooting a three- pointer…" he said. "Being influenced with the NBA dunk competition like with Michael Jordan and Dominique Wilkins, seeing these guys battle it out that was what inspired me to compete in these dunk competitions with the kids in the neighborhood."

Growing up as a young child, Dobbs was negatively influenced by his atmosphere. Both his mother and father had drug and alcohol problems (they have since changed their lives for the better) that eventually influenced him use alcohol and sell drugs.

He said even though one grows up in a heavily influenced environment one still has a choice.

"You got a choice at the end of the day to chose what decisions you are going to make and how things are going to affect you," he said.

After spending a large part of his childhood living a troubled life, Dobbs decided it was time for a change.

He married just out of high school and had his first child around the same time (he now has two daughters, who are ages four and eight). He said that was enough to turn things around.

"I had her right out of high school, and that was kind of the defining moment for me," Dobbs said. "I chose to go back to what is my dream (was), what is my goals, what do I want to do."

His dream was to become a professional basketball player or an athlete who inspires the Native youth.

Dobbs said it was time to show young people throughout Indian country that they can dream big and be successful at anything they want to do.

"I saw the need for someone to rise up in the Native country and go out there and share a story about setting goals, about coming from using drugs and alcohol and how to change that path and make it right," Dobbs said.

Cynthia Dobbs, Kenny Dobb's mother, she knew her son had the potential to help influence the youth.

She said that her son is very focused and determined.

"He still had that close connection with God and I know that is a gift to him and that is why kids are drawn to him," she said. "I'm really proud of him, he decided that regardless of everything that went wrong, he decided that he was going to do it and he did."

Before the big competitions Kenny Dobbs started competing in the Hoop It Up 3 on 3 basketball tournament. His first national competition was the 2008 Shaquille O'Neal's Dunk Man Competition in Los Angeles, which he won. He also competed in the 2008 Sprite Slam Dunk competition.

In 2009 he was sponsored by Sprite, in 2010 and 2011 he was sponsored by Red Bull and Nike.

He also became an ambassador for Nike N7, a Native American clothing and shoe brand. Funds money from sales are put into the Nike N7 Fund. Money from the fund is dispersed through Native American communities who have found programs that promote health.

He said he has traveled nonstop participating in many competitions nationally and internationally to places like: France, Africa, the United Kingdom, the Netherlands and others.

"I've done (competitions) at least 10 a year, so I'd say 50 at least," he said. "I've won at least 50 different dunk competitions since then (since he started)."

When he was young, Kenny used to jump around on things and tried to slam-dunk a basketball. Cynthia Dobbs said she remembers asking him to stop.

She said that the first time she saw him compete in a national competition was at the 2008 Shaquille O'Neal's Dunk Man Competition.

"That was really the first time I really go to see and grasp what he was doing," Cynthia Dobbs said. "I'm amazed when I see him because I'm like where did that come from?"

It's been about 10 years since Dobbs first started competition in slam-dunk competitions, and five years since he first started with NABI.

Things have changed for him along the way, but his message of inspiration stays the same. He still wants the Native youth to have dreams, set goals and to have confidence.

He said he still wants the dozens of Native athletes competing at NABI and Native children everywhere to know that he is still a dreamer just like them.

"That was the whole reason I started all of this was to be an inspiration, be kind of like an example that no matter how bad you've messed up, maybe you've give up on our dreams just like me, there's always that second chance opportunity," he said. "You can set your mind, set your heart on a goal, and really believe in yourself that you can make those dream come true. That's always been my message, no matter where I go, what I do, so that's my hope every time these kids see me."

– Monica Sekaquaptewa contributed to this story.

Wireless technology narrows digital gap

FROM PAGE 5

of the reason was because of the technology gap. "Blackholes existed in the past because of lack of technology."

However, the digital divide is far from gone, and companies like the Navajo Times in Window Rock, Ariz., are slowly finding a way to usher in the wireless age.

Tom Arviso, Chief Executive Officer, attributed a large number of the Navajo Times readers to people off the reservation, who can only access the publication online.

"There are a lot of visits [to the website] from off the reservation than on because not all people (on the reservation) have access to the web," Arviso said.

Arviso said that the Navajo Times website and the printed newspaper were meant to compliment each other. The website is meant to draw in younger readers while the printed newspaper could be read by anyone with sufficient web access.

"The website is a teaser to buy the printed version; we only put a few stories on there and hope they buy the printed version to get the whole story," Arviso said.

The Navajo Times, the Cherokee Phoenix, the Native American Journalists Association and other news outlets that serve Indian Country are making steps to make their websites mobile device friendly while maintaining their printed publications.

The Cherokee Phoenix, for instance, strives to keep a balance between web based news and traditional print. Mark Dreadfulwater, editor, said the Cherokee Phoenix website and mobile app are instrumental in getting people to subscribe to the printed version.

"Now everyone has a smartphone (or) tablet," Dreadfulwater said.

Still, the growing presence of self-published storytelling could have drawbacks.

"For Indian Country, it was healthy, it was good news (that) spread across Indian Country quickly," Schimmel said of the support that quickly spread for his daughters. "Sometimes things get flooded. You say things on news channels and it's the same things over and over. I'm at the point where I'm (thinking) what else can be said?"

Still, Trahant said he sees a brighter future for news with younger people entering the field.

"It's a really exciting time for young people in journalism," Trahant said. "Most young people are adept at using social media. It means tons of opportunities. Stories may be shot on a cellphone and it can go many ways."

Outlet mall serves Gila River

FROM PAGE 9

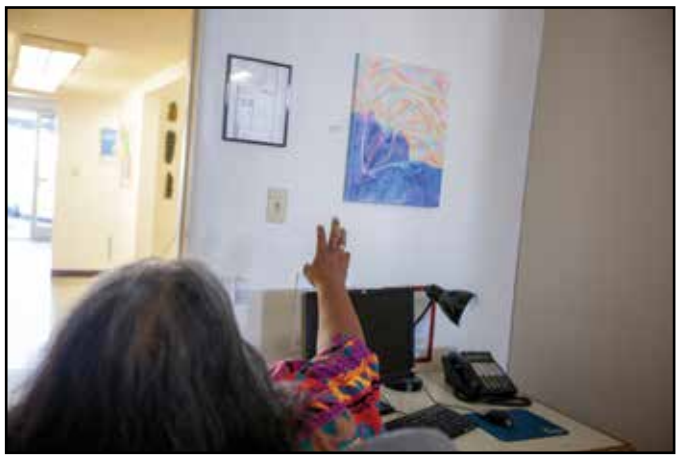
ing visitors into the community, some from out-of-state and some from out of the country.

As a community member, Hendricks said she would like to see other tribal ventures including partnerships with local professional sports teams and also see the community open other parks and attractions on the reservation.

"It's really good to have that cycle to spend that money within the tribe," Hendricks said. "It's a win-win situation."

The Phoenix Premium Outlets are located 15 miles from the downtown Phoenix area, south of the Loop 202 and west of the Interstate 10, at Exit 162.

For more information: at www.premiumoutlets.com.



Art therapy improves overall well being

FROM PAGE 7

specialist and has also spent time as a volunteer and teacher for a local high school in Red Valley, Navajo Nation.

"Art Awakenings helped heal my depression," Tanner said. "I hope to start a new Art Awakening studio on the Navajo Reservation someday with the help of Karen."

There are 13 PSA studio locations and five gallery sites all over Arizona. Each studio also offers programs for children that focuses on their ability to make a difference in their wellness and of their families and communities, according to their website.

When Shannon Hunter first joined the People Service Action (PSA) Art Awakenings program, she was so shy she would not take off her baseball cap. Now, Hunter performs in a band with other artists from the program, and performs in front of crowds. The first song she sang was Carol King's "You've got a Friend". Hunter is now heading to a conference in Sedona where she and her band will perform in front of Ariz., Gov. Jan Brewer. Hunter, who identifies herself as a member of the Pima and Hualapai tribes in Arizona, is among the near 1,000 adults and children who have benefitted from the therapy-through-art services the PSA Art Awakenings offers statewide. Now, Hunter and her friend David May are active members of the program.

Photos By Marcus Stephens/Project Phoenix

NATIVE VOICE
Native American Journalists Association | 2014 Student Project, Santa Clara, CA

Native American Journalists Association: Then and Now

BY SARAH K. JONES
NATIVE VOICE

Loren Tapahe vividly remembers the first Native American Journalists Association meeting in 1984 at Penn State University. Tapahe, one of the founders of NAJA, remembers the goals the original 30 members put into place and now, 30 years later, he can see how much has been accomplished since then—and what has yet to be achieved.

"We needed to create an organization that fostered young people to get into journalism, also to develop a program where we could train and do workshops and teach how to write stories," Tapahe said. "We needed to find those in broadcast media, TV and radio."

Now, three decades later, more than 300 people gather in Santa Clara, California for the group's 30th annual conference. NAJA offers scholarships to its students and has distinguished mentoring programs like Project Phoenix and Native Voices. The organization continues to expand. This year NAJA launched a yearlong mentoring program for 10 promising student journalists.

"We needed to gain a voice, not only in Indian Country, but throughout the country," Tapahe, Navajo, said. "We needed to develop an organization that was respected by other journalists themselves so they could see that Native journalists were just as capable of writing a breaking story as anybody else."

NAJA founders gather on the campus of Penn State University in State College, Pennsylvania in 1984. NAJA ARCHIVE

NAJA regularly recognizes the accomplished work of its members with its annual journalism awards, which are given out during the convention. But 30 years later, even

NAJA 30, PAGE 11

Conference Kicks Off 30th

L-R, Toiya Honoré and Mara Silverio of the American Heart Association, and Bryan Pollard, the Executive Editor of the Cherokee Phoenix, enjoy the opening reception at the Going Tra-Digital National Native Media Conference in Santa Clara, Calif., on Thursday, July 10, 2014. JOSH PULLIUM/PROJECT PHOENIX

Baseball Giants to update policy on cultural insensitivity

BY CARINA DOMINGUEZ AND CHARLIE PERRY
NATIVE VOICE

The San Francisco Giants announced on Wednesday its intent to revise its stadium policy forbidding guests from overall cultural insensitivity following an incident that occurred in June during Native American Heritage Night at AT&T Park.

The announcement comes two weeks after two Native American Giants fans were detained by security guards after they challenged the use of another fan's fake headdress.

On Wednesday night, a spokeswoman for the Giants said the organization was "adding language to our policies that prohibits culturally insensitive behavior and attire by fans."

"The Giants are proud of the rich diversity of our fan base who cheer us on at AT&T Park," Slaughter stated in an email message. "It is in this spirit that we urge all fans to be mindful and respectful of each other."

Slaughter said the organization would remove from the stadium "any fan wearing culturally insensitive attire, using obscene or abusive language, engaging in antisocial conduct offensive to those around them or displaying any other

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Focus for 2014: Going Tra-Digital

BY DION TAPAHE
PROJECT PHOENIX

Every day, millions of people are pulled into the handheld world of technology. Whether it's to check the weather, send email, text messages — or tweet the news — smartphones are now designed with the ability to do simple and extravagant tasks, making people's lives easier and more convenient.

The Native American Journalists Association is leaping forward with the rest of the world in a new journey of going "Tra-Digital," this year's conference theme. The four-day-conference agenda includes several workshops and guest speakers who will discuss the use of multimedia

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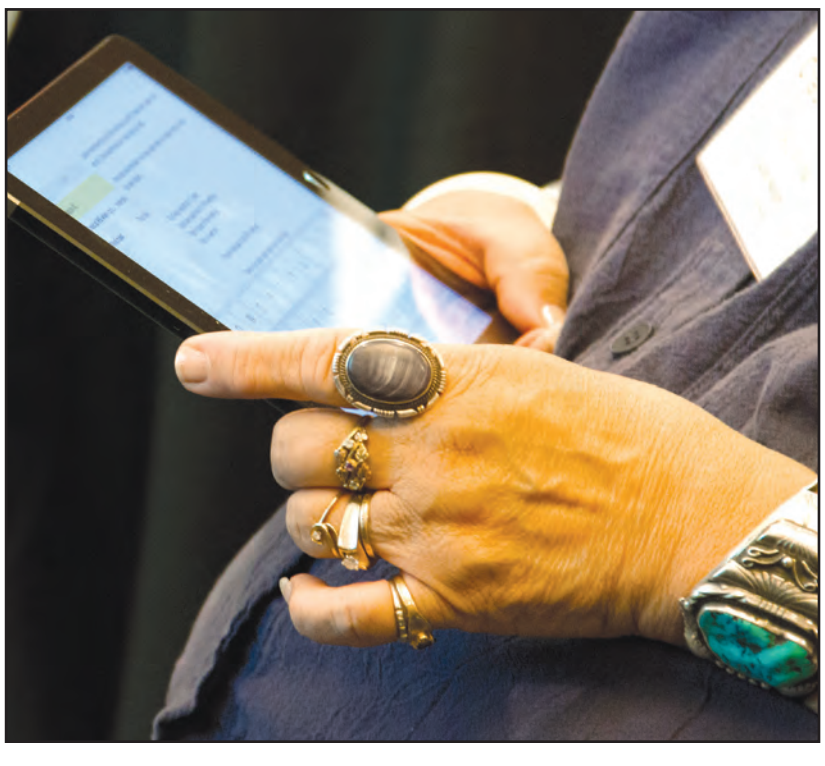

Attendees use electronic devices on the first day of Tra-Digital National Native Media Conference in Santa Clara, Calif., on Thursday, July 10, 2014. This year's conference features going from traditional news publishing to digital platforms. DION TAPAHE/PROJECT PHOENIX

Native children at risk as sex trafficking grows

BY JOURDAN BENNETT-BEGAYE
NATIVE VOICE

Poverty and isolation are contributing to an escalating fear on American Indian reservations that young Native Americans are being coerced into sex-trafficking, and for terrifyingly small amounts of money.

"Native women and girls are being sold for $20 worth of heroin," said Lisa Brunner, a program specialist of the National Indigenous Women's Resource Center, while testifying at a hearing on "Combatting Human Trafficking: Federal, State and Local Perspectives" before the House Committee on Homeland Security and Governmental Affairs in September.

Children walking alone on reservations make it easy for traffickers to pick them up, said Peter Lengkeek, member of the Crow Creek Sioux tribe, who presented his findings in April in

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TECH SUPPORT
Charlie Thompson

Student Projects: 20 years in the making

BY JOSH PULLIAM
PROJECT PHOENIX

For the past 20 years, the Native American Journalists Association has brought together students from throughout the country to participate in the student projects, many of whom have since become leaders in the organization now working to expand the projects.

"NAJA prepares the next generation of people who are going to do this work," said Michaela Saunders, who attended her first NAJA conference in 1997.

Saunders now works for Washburn University in Topeka, Kans. She is also a reporter doing hyper local stories around Topeka.

When the student projects began, the operation was fairly simple: bring students together to produce a newspaper that would publish two editions for the annual NAJA conference. The projects also branched into broadcast. Students were specialized, and split into reporters, photographers and television news producers.

However, that has evolved significantly in the modern journalism scene. News is multimedia and requires more varied experience than what was needed 10 years ago. One person who knows this is Mark Dreadfulwater (Cherokee). He is a NAJA board member as well as a multimedia editor of the Cherokee Phoenix.

Dreadfulwater describe his type of journalism as "Backpack Journalism," which means that he knows everything from print to photography and videography and everything in between.

Dreadfulwater says it's important for students to "learn it all."

Karen Lincoln Michel, an independent journalist from the Ho-Chunk tribe of Wisconsin said the projects have been vital in introducing students to real world journalism.

"The student projects really give the college and high school students an opportunity to get some hands-on experience about what it's like to be in a newsroom," she said. "Getting into a newsroom and learning it hands-on is a totally different experience, it gives you a real insight as to what it means to be a journalist."

The student projects continue to expand. This year, NAJA launched the Native American Journalism Fellowship, expanding the traditionally one-year project into a full year mentorship program. College students in the program will be mentored throughout the year until the 2015 NAJA conference, earning three upper division college credits from the University of Montana School of Journalism in the process.

"The beauty of the student projects is the students get a firsthand experience but then that's it," Michel said. "They have to wait a whole year and then receive an opportunity to do it again. Through the fellowship, it's throughout the year and I think it's really important for students to have support and encouragement while they're going to school. That's what the fellowship will bring."

With the 20th year of student projects, the 30th year of annual conferences, and the first year of the college fellowship, NAJA is continuing its efforts to increase the number of Native Americans in the multimedia news and journalism workforce.

CA tribe has new recognition hopes

BY PAULY DENETCLAW
AND BRITTNEY BENNETT
NATIVE VOICE

The once federally recognized Muwekma Ohlone Tribe of the San Francisco Bay Area has fought for more than two decades to regain their rights to sovereignty and resources. This fight could soon be coming to an end.

The Native American tribe is currently unrecognized by both the state of California and the federal government. The tribe, which has been struggling to gain recognition since the early 1990s, hopes that potential revisions to the Regulation on Federal Acknowledgement of Indian Tribes will change this. In a May press release, the U.S. Department of Interior said it wants to streamline the federal recognition granting process.

The Muwekma tribe is closely monitoring this potential legislative action and plans to attend a July 22 hearing in Brooks, California, for the proposed revisions. Based on what occurs at the hearing, the tribe hopes to resubmit its own evidence for federal recognition.

Between 1906 and 1928, the tribe had been federally recognized as the Verona Band of Indians of Alameda County and its members have been historically documented as living in the Bay Area since the late 1700s.

In 1928, the tribe and many others were dropped from federal recognition as sovereign Native American nations. This happened after Lafayette Dorrington, the federally assigned Bureau of Indian Affairs agent for the Sacramento Agency, asked Congress to federally disenroll the Muwekma Ohlone, said ethno-historian Alan Leventhal, a lecturer at San Jose State University.

Being a federally recognized tribe means they are eligible for familial and communal assistance. "Tribal members are eligible for a lot of federal programs aimed at Indians," said Collin Hampson, attorney for the Muwekma tribe.

However, these resources come second for Charlene Nijmeh, a Muwekma Ohlone tribal member, who said, "For me, it has nothing to do with that. This is our land, and we have the sovereign right to be here."

One barrier for tribes like the Muwekma is the financial cost of the recognition process.

"Often times, the tribe's petition is lacking sufficient information because they don't have the financial resources necessary to hire the experts needed," said Ada Deer, former assistant secretary of Indian Affairs in the Interior Department.

The recognition process requires tribes to prove Native American descent, usually in the form of expensive genealogy reports. The cost of gathering these reports and filing their petition for federal recognition has forced the Muwekma tribe to close its San Jose offices.

"The tribal administration is basically located within people's homes," Leventhal said.

The Muwekma tribe was informed in March 1998 that their petition was classified as "Ready Status" by the Bureau of Indian Affairs, or ready for active consideration. The tribe then calculated that it would take nearly 24 years to have their petition considered for federal approval. They sued the BIA in December 1999 to speed up the process.

Since this first legal action, the tribe has petitioned for federal recognition multiple times and continues to be denied by the BIA.

Regardless of the struggle Nijmeh, a tribal member, doesn't lose hope. "We are always going to be here but politicians come and go."

The Muwekma Ohlone are not alone. Several other tribes in the Bay Area are looking to be recognized, and for the state of California, 81 tribes are petitioning for recognition, according to the BIA.

"Often times, the tribe's petition is lacking sufficient information because they don't have the financial resources necessary to hire the experts needed."

– Ada Deer,
former assistant secretary of Indian Affairs in the Interior Department.

A LONG TIME TO WAIT

The Muwekma Ohlone tribe, based in San Jose, Calif., has been waiting 20 years for federal recognition despite demonstrable ties to a previously recognized tribe. This is a partial timeline:

• Jan. 25, 1995 — Historical petition submitted during a White House meeting.

• May 1996 — U.S. Bureau of Indian Affairs' (BIA) Branch of Acknowledgement and Research (BAR) makes positive determination of previous federal recognition for Verona Band of Alameda County.

• March 1998 — BIA informs tribe that petition is ready for active consideration.

• 1999 — First lawsuit of its kind filed against Interior Department; BIA says tribe should not have to wait 24+ years to complete process.

• June 2000 — A federal district judge orders the Interior Department to expedite process.

• 2000 — Restoration of Terminated California Tribes and California Tribal Status Clarification Act by George Miller reaffirms that Congress never terminated tribe.

• September 2002 — BIA decides not to reaffirm federal recognition.

• April 2004 — Assistant Secretary of Indian Affairs Kevin Grover states he did not support what was happening in the BAR office and named the tribe for case revision.

• September 2006 — U.S. District Court in Washington, D.C., states that tribal members were descendants of the Verona Band that was previously recognized; Department must provide explanation why the tribe was denied.

• September 2008 — U.S. District Court affirms the department never provided accurate reasons for disparate treatment.

• Today — Tribe still not federally recognized.

Source: Muwekma Ohlone Tribe of the Bay Area

Stanford remembers being among first to reject mascot

BY MELANIE BALAKIT
NATIVE VOICE

Forty-two years after Stanford University's decision to drop its Indian mascot — one of the first colleges in the country to do so — universities, as well as high schools and professional athletic leagues, are still facing similar mascot dilemmas.

Corinne Garza, a 1980 Stanford alumna, said she remembers feeling outraged at her first football game at Stanford.

She said she saw Prince Lightfoot, the school's Native American mascot at sports games, on the football field entertaining the crowd.

"I was mortified," Garza said. "He was dancing in war hoops. I found that offensive."

Dean Chavers, a 1976 Stanford alumnus, said he had a similar experience with Prince Lightfoot. "He would do hexes on the opposing team," Chavers said.

Chavers and Garza would eventually become two out of 55 signatories on a petition to remove the Stanford Indian mascot. They won in 1972 after a two-year fight. The university dropped the Indian mascot and Prince Lightfoot, said Jenny Johnson, the university's collections management and processing archivist, said in an email. The school didn't officially adopt the color Cardinal as their mascot until 1981.

Since the Stanford mascot change in 1972, there have been more than 20 colleges and universities that have changed their Indian mascots, according to a 2013 National Congress of American Indians report.

The latest university to drop the mascot was the University of North Dakota. In 2013, the university had to drop the "Fighting Sioux" after legal battles, according to the report.

The Stanford mascot change movement occurred in the midst of other Native American empowerment movements. The Occupation of Alcatraz had just ended in 1971 after 19 months of occupation. In 1972, American Indian Movement members participated in the Trail of Broken Treaties March in Washington, D.C., and occupied the U.S. Bureau of Indian Affairs.

"There were a lot of social movements going on," Garza said. "There was more public awareness of the issue."

In the early 1970s, California's higher education institutes had few, if any, Native American students, according to Chavers.

Chavers said he was one of the first Native American students at the University of California, Berkeley, where he went for his undergraduate studies.

Chavers and Garza matriculated into Stanford University in 1970. Their enrollment was in part due to Stanford's efforts to recruit Native American students, Chavers said.

"There were some Native American students before we were accepted," Garza said. "But not like us. We were the first substantial group of Native Americans." Garza said they were a group of about 25 Native American students.

The group of students quickly formed the Stanford American Indian Organization. Changing the school's mascot was one of their first agenda items, according to Chavers.

The student body was generally in favor of the change — they wanted to be progressive, according to Garza.

But the group met a lot of resistance from alumni, she said. "They didn't see why we were objecting. They were 'Indians' for 30, 40 years."

Timm Williams, a.k.a. "Prince Lightfoot", a Yurok Indian from Northern California, was the band's mascot from 1952-1972, until the Indian mascot was discontinued. Shown at the Stanford vs. California game. CHUCK PAINTER / STANFORD NEWS SERVICE

The color cardinal was affiliated with athletic events since the 1890s. In 1930, the Associated Students of Stanford University officially adopted the Indian symbol, after unofficial use of the symbol in the 1920s.

In the bookstores, mugs and other products had the Indian caricature with a big nose and headdress, according to Garza. "It's still a stereotype that still goes on today."

Stanford's mascot change should have taught people to stop using racist names, Chavers said.

"This is still a racist country and that's why some mascots still aren't being changed," Chavers said. "People are racist and they don't understand why it's wrong or don't want to admit it."

Garza said she opposes Indian mascots because they promote stereotypes.

"We're not all the same," Garza said. "By having these, it dehumanizes us, depersonalizes us."

GIANTS

From front page

offensive behavior."

Fans who might witness others acting contrary to these guidelines are asked to text the word "Foul" to 69050.

According to Kimball Bighorse, who is of the Turtle Clan of the Cayuga Nation, he and April Negrette, a Shoshone and Paiute student at the University of California, Davis, spotted a man wearing an upside-down, fake headdress in the bleachers and decided to try to educate him about Native American appropriation.

Both Bighorse and Negrette, who were attending the game separately, had a heated exchange with the man in the headdress and his acquaintances. Negrette said she became emotional during the incident and the man handed over the headdress as a result. When she refused to return the item to his friends and later to security, the guards then accused Negrette and Bighorse of trespassing and escorted them out of the stadium, where San Francisco police were waiting.

Among the allegations Bighorse and Negrette have made against the police: Negrette claims the officers grabbed her by the hair and threw her to the ground, Bighorse, who tried filming the incident, said the officers wrestled him to the ground and pried his phone from his hands.

Negrette also said she requested any search be performed by a female officer. A male officer asked her what she had in her pockets and then searched her front and back pockets, according to both Bighorse and Negrette.

Both were detained for the remainder of the game, but neither were charged or arrested.

April Negrette, right, protests a man wearing a fake headdress during the San Francisco Giants game on June 23, 2014. Negrette and the unidentified man were escorted from their seats on Native American Heritage Night at AT&T Park. PHOTO BY KIMBALL BIGHORSE

Representatives of the Giants met with Negrette and Bighorse after the situation occurred and seemed "receptive" to their ideas, Bighorse said.

"They have good intentions to be inclusive," Bighorse said. Both Bighorse and Negrette are now working with lawyers to resolve the situation, including possibly filing sexual assault charges.

The Giants issued a news release, apologizing to both Bighorse and Negrette as well as the Native American community at large. The release also stated that the Giants stand firm in their support of efforts to raise awareness on culturally appropriate attire and vowed to continue to work with the community in the name of progress.

Luke Lightning, lead community organizer of Native American Heritage Night with the San Francisco Giants, said in a statement Wednesday that the organization had been working with the ball club for nearly eight months on planning and executing a heritage night for Native Americans.

"The purpose of this event was to raise awareness of the Native American communities in Northern California." The Native American heritage night raised more than $4,000 for two Bay Area nonprofit organizations: Friendship House Association of American Indians, Inc. Lightning said.

"We were extremely upset at hearing of the very unfortunate incident involving the headdress," Lightning said. "After hearing of the incident, we immediately notified the San Francisco Giants and worked with them and the two individuals involved on a plan to go forward with the hope that we will avoid similar incidents from occurring at future Native American heritage nights."

These efforts are a step in the right direction but "more needs to be done," Negrette said.

For decades, fans of teams such as the Washington D.C. football team and Cleveland Indians have shown their support for the teams by dressing in Native American costumes and assuming the caricaturized image of Native Americans perpetuated through the media.

In 2005, the American Psychological Association conducted a study on the impact of Native American-themed mascots and logos, concluded that trivial use of tribal imagery "undermine the educational experiences of members of all communities, establish an unwelcoming and hostile learning environment for American Indians, and undermines the ability of American Indian nations to portray accurate and respectful images of their culture, spirituality and traditions."

Bighorse said he is opposed to the stereotypical images of Native Americans portrayed in the media.

"We hope to make a difference and to get the truth out," Bighorse said.

Benjamin Nordlund, director of Yellowstone County Museum in Montana, shed light on the importance of the headdress to different Native American cultures: "You had to earn your right or way, usually with a great deed or accomplishment that deserves recognition. Headdresses are not something just given they are a piece of honor."

Not all Native Americans feel the same about this issue, however. Some think that Native American-themed costumes, mascots and logos are the only way non-Native Americans will learn about Indigenous people.

"I see the use of Native-themed mascots as a positive thing," said Neely Tsoodle, media director for the Muscogee Creek Nation. "Since the beginning, schools searched for positive things, braves and warriors were held in high respect. I believe this issue has been taken out of context. I see this as a powerful thing to start educating non-Natives on our ways."

"When it comes to our regalia, a lot of the times, people wear headdresses and war paint to try to be respectful," Tsoodle said. "When I see non-Natives embracing native mascots, I feel good because they took the time to appreciate us in their own way."

Q & A:
LaNada War Jack reflects on Alcatraz

Sunrise Ceremony on Alcatraz Island on Nov. 22, 2012 honors the occupation of the island during the late 1960s. COURTESY ALLISSON TAGGART BARONE/NATIONAL PARKS SERVICE

The 2014 National Native Media Conference in Santa Clara is about an hour south of Alcatraz Island. More than 40 years ago, Alcatraz was the scene of a large occupation in support of Native American people, which got international attention. Native Voices Staff Writer Carina Dominguez spoke with LaNada War Jack, who has a doctorate from University of California, Berkeley, and was a leading organizer of the November 20, 1969, to June 11, 1971 occupation. This conversation was edited for space considerations.

Native Voices: Why occupy Alcatraz?

LaNada War Jack: There was an Indian group in 1964 that originally took Alcatraz on the basis of the 1868 Sioux Treaty. You know, it was federal law. I don't know if it's still standing — they might've changed it by now — but whenever the federal government vacates property that they've taken from Indian people — and of course, it's this whole country — it's supposed to go back to the tribe.

But they weren't given any serious consideration at that time. So when we took it as students, we were reinforcing the treaty and the federal laws. We wanted our treaties and the laws recognized — and of course justice for our people.

NV: Can you tell me about your experience on Alcatraz?

LWJ: I was there throughout the whole period. I was still a student at Berkeley, and I would write my papers on the island, go back to the mainland and hitchhike off the dock with my son to head back to Berkeley. I'd check in with my teachers, then I'd go back to the island and do some more writing.

But I was also on the Alcatraz council, and I also did public relations prior to that. I stayed out of the leadership at the beginning because I was a student, and I wanted to concentrate on my studies. But it just didn't work out quite that way.

You have a lot of energy when you're young [Laughs]. We did negotiations with the government, and they did their job to try to keep everyone divided. First of all, they said that we were young militants, and that they couldn't do business with us. I told them, 'we may be young, but we're not militants. This is a peace effort, and we don't have guns or anything.' I had my son there, we had children out there. I had to always maintain that stance, once they said that we had guns on the island. So I called a press conference and had the kids throw away their toy guns. And I said, if they saw guns on the island, it was the kids' toys and they're getting rid of them. We didn't get the news every day — we didn't have cellphones or computers, darn it [Laughs]. So it was really hard to keep up.

But whenever rumors would go out like that, I'd have to do a press conference. When they said they wouldn't negotiate with us because we were young and militant, I squashed that whole militant thing because I was from Berkeley, and I knew what happened with the Black Panthers, so it wasn't going in that direction at all. Then they said we were urban and not reservation. To them, we were not credible adults.

So then, I organized the Bay Area Native American Council, which is all of the organizations in the Bay Area; the American Indian Center, the Oakland Indian Center and San Jose Indian Center. All of their representatives were on that council, so whenever we had a negotiation, they met with the Bay Area Native American Council on Alcatraz. They were our support group.

They kept trying to divide us from other Indians. They went over to the National Council of American Indians and said that we were young, militant and urban and that we were trying to take a piece of the pie from the reservations. They organized the national Tribal Chairmen council so that they would work against us. There was a political battle going on. There was a lot of propaganda going on.

Ethel Kennedy set us up with Edward Bennett Williams, he was a big lawyer who did pro-bono work. He said that he would represent us in a lawsuit to litigate the issue of Indian treaties. He said chances are we wouldn't win, but we could be open to the public on all of this so that way it could educate them and publicize all the issues.

The males didn't want a woman doing anything. If Richard [Oakes, one of the occupation organizers whose 13-year-old stepdaughter had a fatal accident on the island] could've stayed out there, we could've worked the way we always did. I couldn't help it if I was a woman, but I was involved from day one. John Trudell [one of the occupation's spokesmen] really went on a big ego trip.

He was involved, and I thought he was still my friend. But at the end there, he would meet with them and not tell me or the council. And so the government saw us as being really weak. He went against the litigation to bring Edward Bennett Williams out. He got the people on the island to support him, who were mainly the street people by then. All the guys started getting together and lawyering up. I think they were insulted that there was a woman in the leadership — that there were women because there was Stella Leach as well.

NV: Who was opposed to the occupation, and why?

LWJ: The government. Bob Robertson headed the negotiating party for the White House. Bob was the one who came out to the island, and we talked to him, but there were guys behind the scenes, like Brad Patterson from the White House and Leonard Garment. When I went to D.C., I would talk to those guys.

NV: How was your experience with them?

LWJ: They can't help but be who they are. They were very nice and tried to act like they were supportive and loved Indians, but they didn't have a clue about what we were talking about. And if they did, they weren't going to enforce anything. It boils down to enforcement of laws, enforcement of treaties. They were a part of the administration, they weren't going to undermine their authority by taking the side of the Indians. Richard Nixon tried when he was the president, and he did stop the termination policies immediately – that 1970 law he signed into effect to stop the Termination Act, that was Public Law 280 that Eisenhower passed in the early 1950s to allow states to have jurisdiction on reservations.

NV: Is it possible to make non-Native Americans care about these issues? How?

LWJ: Raising awareness. It takes a lot of education. We need to correct the history books. The more they make us look like the villain, the more they justify taking our land and resources.

NV: What do you think the impact of the occupation was back then?

LWJ: I think it started a big wave with many ripples that have traveled far. It started the mindset of changing from Western thinking back to our culture and our traditions. Prior to that, we were being so assimilated and enculturated that there was no stop to that. And then the relocation programs that were assimilating us into the city, which I was a part of — I was in the relocation program — we all just got together and it kind of backfired on them with Alcatraz. And that same backfire that happened then is still in the process of happening. It took off in many directions, even into the American Indian Movement. Now, they're finally finding out that it has to be a peaceful resolve. We just need to educate our own in the process, we need to know what we're talking about, the whole picture.

NV: What do you think the impact of the occupation is today?

LWJ: The biggest impact is that people have recognized that their culture and traditions are important. And we're even stronger in that direction, whereas we were just being assimilated prior to that and people were afraid to speak up. They were afraid to speak their languages, and now we have language classes. We have ceremonies. We have things still going on that recognizes our culture and our traditions. But bringing back our spiritual consciousness was, to me, the most significant impact. It had a worldwide impact. People who were suffering in other parts of the world were really transformed by that. It helped them and their transformation as well. We dared to get out of their control, maybe not physically but mentally, and we brought it to the forefront.

TRAFFIC

From front page

Fort Lauderdale, Fla., at the 2014 Protecting Our Children National American Indian Conference on Child Abuse and Neglect that was organized by the National Indian Child Welfare Association.

"Indian children have a dollar sign on their foreheads," Lengkeek, who is the program specialist of Engaging Boys and Men to End Violence Against Women on his reservation, said in a phone interview. "It's all about the money."

In a video on its website, the Bay-Area Anti-Trafficking Coalition reports that the Bay Area is a hotspot for human trafficking because of its location as a transportation hub, adding that it is a $32 billion industry.

Rosemary Camber, chairwoman of the Muwekma Ohlone Tribe in the Bay Area, said her tribe does not deal with sex-trafficking.

"If we did have a problem, then I'd be the first to know," she said.

But Lengkeek said "I know for a fact" that sex-trafficking in the Bay Area "is out of hand."

"We are so vulnerable to sex-trafficking," said Lengkeek, who spoke with a man in December about his personal experience of being sex-trafficked from the U.S. to Canada as a 6-year-old boy. "It happens more to Indian people."

Many people think sex-trafficking only exists overseas, but it also happens in the United States, said Khurshida Bergum, director of Advocate, Serve, Honor Humanity, Organize, or ASHO, an organization devoted to educating and empowering communities on human trafficking and other forms of human exploitation.

"Wherever there is poverty, there will be always exploitation," Bergum said. "Wherever there is people lacking money and jobs."

Bergum said she is working on meeting with tribal leaders in the Northwestern United States to see how they can empower youth and how her education can empower the community.

A lot of leaders, Native or non-Native, do not want to talk about this because the lack of knowledge of human trafficking – and the denial of its existence today, Bergum said.

"Typically, Native students in school and kids are marginalized," Bergum said. And marginalization increases the vulnerability of these young people.

Sex-trafficking along the U.S.-Canada border is a huge problem, Lengkeek said.

"These sex-traffickers are going to pow-wows," he said. "They hang out at pow-wows because of the vulnerability and easy access.

"As far as infiltrating pow-wows, I feel very unsafe," he added. "I feel angry."

"These sex-traffickers are going to pow-wows. They hang out at pow-wows because of the vulnerability and easy access."

– Peter Lengkeek, member of the Crow Creek Sioux tribe

According to the 2010 U.S. Census Bureau's American Community Survey, the poverty rate for American Indian and Alaskan Natives stood at 28.4 percent, which exceeds the 15.3 percent national poverty rate.

The poverty line was greatest on the Pine Ridge Indian Reservation, with unemployment at 80 percent and a per capita income range between $4,000 and $6,000.

In October, Indian Country Today Media Network reported two California Indian tribes with unemployment percentages over 80 percent: the Pechanga Band of Luiseno Indians in Temecula with a 91 percent unemployment rate and the Round Valley Indian Tribes in Mendocino County with an 86 percent unemployment rate.

"Poverty hits all of our cultures," said Bergum, a member of the South Asian community who as a child personally experienced human trafficking. She rattled off a list of contributing factors: "Poverty, addiction, violence, lack of education, lack of resources."

American Indian tribes in Northwestern reservations, from Alaska to Washington, are vulnerable because of their proximity to international borders and international airports, Bergum said. Their locales make it easier for traffickers to transport victims on ships and airlines.

Bergum said traffickers lure victims with the promise of a better life, offering employment on a ship, for example. But soon, the young women find themselves getting shipped out and forced to prostitute themselves to fishermen in the fishing industry.

Sex trafficking has become increasingly prevalent in the Lake Superior region along the U.S.-Canada border, according to "Garden of Truth: The Prostitution and Trafficking of Native Women in Minnesota" a 2012 report published by the Minnesota Indian Women's Sexual Assault Coalition and Prostitution Research and Education.

Sex-trafficking is everywhere, Bergum said. Other examples include motels, hotels, campsites, residential brothels private homes, schools, trailers set up at campsites, college students, recent college graduates, nannies who watch the kids of wealthy people, and romantic relationships.

Casinos on reservations also put young American Indian women at risk because a lot of non-Indians go to casinos to gamble, Lengkeek said. He added that on his reservation, the Crow Creek Sioux Reservation, white men from border towns go to the casinos and solicit women for sex, he said.

"Our reservations are full of people who went through these abuses and give off signals showing they went through abuse," he said.

"We can't rely on BIA police," he said, talking about Bureau of Indian Affairs police officers. "We, as Indian people, have to link up as a tribe and look at what is happening. I want our tribal leaders to wake up and look around and do something about it."

Along with sex trafficking, there is an increasing number of non-Natives committing violence against Native American women on Indian Reservations, said Desiree Coyote, Family Violence Services program manager of the Confederated Tribes of the Umatilla Indian Reservation in Oregon.

An alarming number of non-Natives committed crimes on the checker-boarded reservation and ran off knowing they could not be tried, Coyote said, because the crime had been committed on Native land.

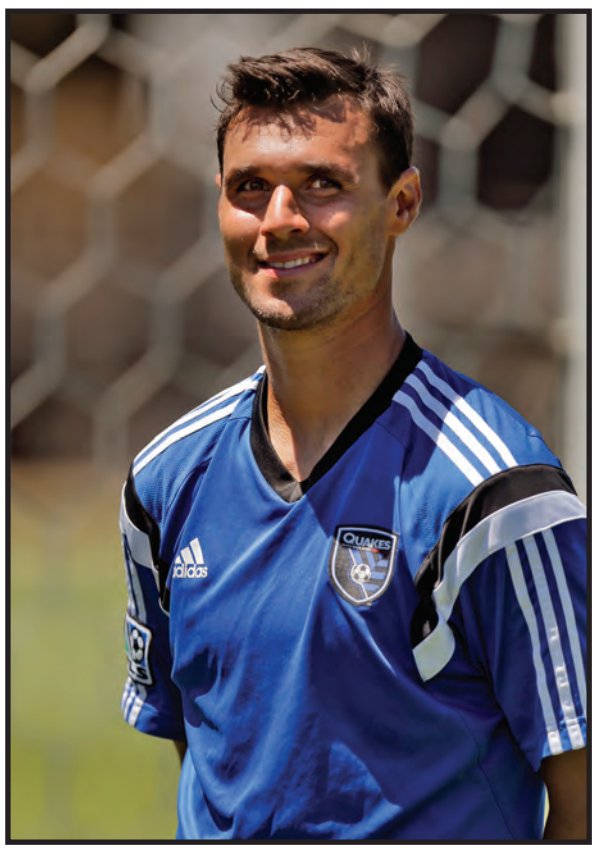
State laws could not be used, Coyote said. And the federal government would not interfere unless the victims were severely harmed or killed.

The Violence Against Women Act was signed into law in March 2013 by President Obama, which allowed tribal jurisdiction over non-Native offenders of domestic violence and violence against women.

The act takes effect nationwide in spring 2015, however, there are three tribes—the Pascua Yaqui in Arizona, the Confederated Tribes of Umatilla in Oregon and the Tulalip Tribes in Washington—that are currently pilot sites for the law.

Coyote is convinced that the act "will have a positive impact in troubled communities."

Wondo, back from World Cup action, s



Chris Wondolowski, a Kiowa tribal member and forward for the San Jose Earthquake, recently played for the US National team at the World Cup.
BRANDON FRYE/NATIVE VOICE

Wondolowski and San Jose Earthquakes teammates exchange positions during kicking
BRANDON FRYE/NATIVE VOICE

Wondolowski talks to NAJA student reporter about World Cup, Native heritage

BY ERIN TAPAHE
NATIVE VOICE

The still wind of a sunny California day, the thud of soccer balls hitting the back of the net, the echoes of players celebrating goals in the anticipation of future successes. Chris Wondolowoski, known as "Wondo" by fans and teammates alike, is one of the last players to walk off the field after wrapping up a recent late morning practice with the San Jose Earthquakes, the local Major League Soccer team.

He walked with an energetic pace off the field: Hot, sweaty and ready for a shower. "Sorry I'm sweaty -- I just finished practice," he said with an apologetic smile as he tried to run his hands through his disheveled hair.

It was only a week after USA's devastating 2-1 loss to Belgium in World Cup 2014, in which Wondo played forward with other players across the country, the six-foot-tall Kiowa tribal member, seemed refreshed and motivated to win this Friday's upcoming Earthquakes game vs. D.C. United.

Although he didn't grow up on his home reservation, Wondo said he is driven by his tribal roots.

"The culture is who I am, it's part of me," he said. "I love the 'no fear' aspect. I fear no one and I respect everyone at the same time."

Low-key and easy to talk to, but clearly familiar by now with being interviewed, Wondo described walking onto the World Cup field as a whirlwind of emotions.

"It was a just a huge honor to represent my country," Wondo said. "And [I was] extremely proud of the hard work it took to get there [to the World Cup] and was just excited. I was very excited to be a part of that and just to try and help any way I could."

Wondo expresses the importance of his Native American background and explains how it helps support him each day.

Wondo, who grew up in Danville, California, located east of Oakland, said he finds a lot of support in his Native American fans.

"I feel close to them [Native Americans] and I feel that we are part of a family and it's a small minority at times," he said. "But I think that's what makes us strong: That we stick together and that we can embrace each other's culture and heritage."

Wondo is currently a Nike N7 ambassador, yet another tie to Native America that he holds in high regard.

"Culture influenced my life a great deal. And I think it really helped me be who I am and has taught me many life lessons."

Wondo said he hopes his position with Nike N7 helps to encourage Native youth to stay active and follow their dreams.

"There are many different paths to get to that ultimate goal and I think you have to explore each one," he said. "Sometimes you get down a road and hit a dead end. I think what makes something special is how you overcome those circumstances and reach that ultimate goal in the long run."

After practice, Wondo stood among a group of elementary-aged soccer players who had just finished practice nearby. The girls swarmed Wondo, asking for autographs and, of course, permission to take selfies with him, even though they were barely tall enough to capture his chest.

One of the players, Meg Radke, said playing so close to a World Cup athlete was a tremendous honor.

"It really makes me feel like I'm in a society where professionals are made, and I might be there one day," she said.

"It's a huge honor," Wondo says of being a role model to all youth, not just Native Americans. "I grew up a huge soccer fan and it means a lot that they're following and know what's going on."

Wondo plays forward for the San Jose Earthquakes. The team is scheduled to play against DC United on at 8 p.m., Friday, July 11 at Buck Shaw Stadium. Tickets can be purchased directly on the San Jose Earthquakes website for $22.

"The culture is who love the 'no fear' aspe respect everyone

Above, Wondolowski and San Jose Earthquakes teammates exchange positions during practice on Tuesday afternoon. Bottom Right, Feeling the summer heat, Wondolowski p
BRANDON FRYE/NATIVE VOICE

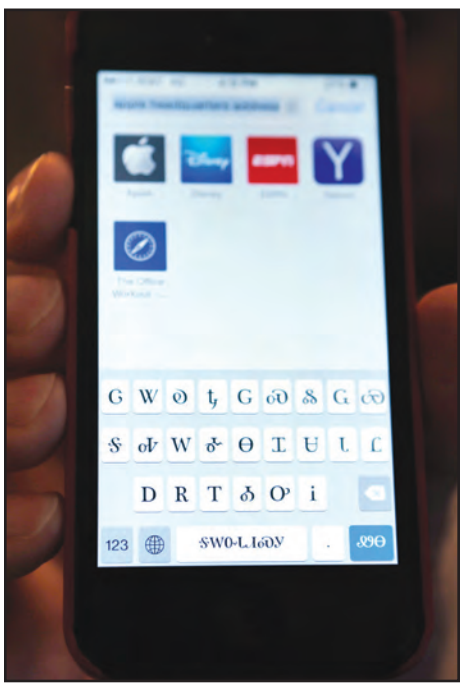
shares native culture through soccer

g practice inside of Buck Shaw Stadium.

Responding to an interview question from a Native Voices student, Wondolowski smiles during a pause in his answer. BRANDON FRYE/NATIVE VOICE

l am, it's part of me. I ect. I fear no one and I at the same time."

g kicking practice inside of Buck Shaw Stadium. Top Right, Wondolowski smiles during pulls his shirt up to wipe his face during practice at Santa Clara University.



The Cherokee syllabary, easily enabled in the keyboard settings on iPhones and iPads, can be typed into various programs and applications. Mobile compatibility has made the language more accessible to Cherokee youth.
BRANDON FRYE/NATIVE VOICES

Apple aids Cherokee language survival

BY BRANDON FRYE
NATIVE VOICE

Anyone using Apple products can now send text messages, search and write in Cherokee on mobile phones and computers.

The language was not written until Sequoyah created the alphabet of the Cherokee syllabary in the 1820s. Apple incorporated the Cherokee characters into their desktop operating system in 2003.

In 2010, Apple made the language available on iOS devices as a keyboard-language option.

The Cherokee Nation pursued Apple with interest in developing language compatibility with cellphones. Apple responded positively, noticing a large population of Cherokee speakers was being overlooked.

"Doing the right thing is what Apple was built on."
– Jeff Guidice

"Doing the right thing is what Apple was built on," said Jeff Guidice, senior manager of AppleCare strategic accounts. "If we can be the first to deliver a service, that benefits our customers."

Bryan Pollard, executive editor of the Cherokee Phoenix, said once the language became available on iOS, the Nation shifted gears and more departments began using Apple products.

Pollard said the language had been fading; a few generations had not been speaking it. But that is now changing.

"We have a younger generation now that, with the help of technology, are becoming masters of the language again," Pollard said.

Will Chavez, senior reporter for the Cherokee Phoenix, said his daughter, who attends the Cherokee Nation's immersion school, uses the service to text with her classmates and even translates for him on occasion. He said the immersion school is meant to help preserve the Cherokee language, and students interact with each other while speaking and writing it.

Guidice said the Cherokee language is the only Native language with Apple support as of now. But, he said, if enough feedback comes in, it is possible such language support could be expanded.

A new kind of Navajo Code Talker

BY PAULY DENETCLAW
NATIVE VOICE

Silicon Valley is home to some of the most successful tech companies in the world. Tall glass buildings with iconic logos overwhelm the natural landscape of hills and mountains. Amid the CEOs and coders, a young Navajo engineering project manager is working to preserve the Navajo language in the 21st century.

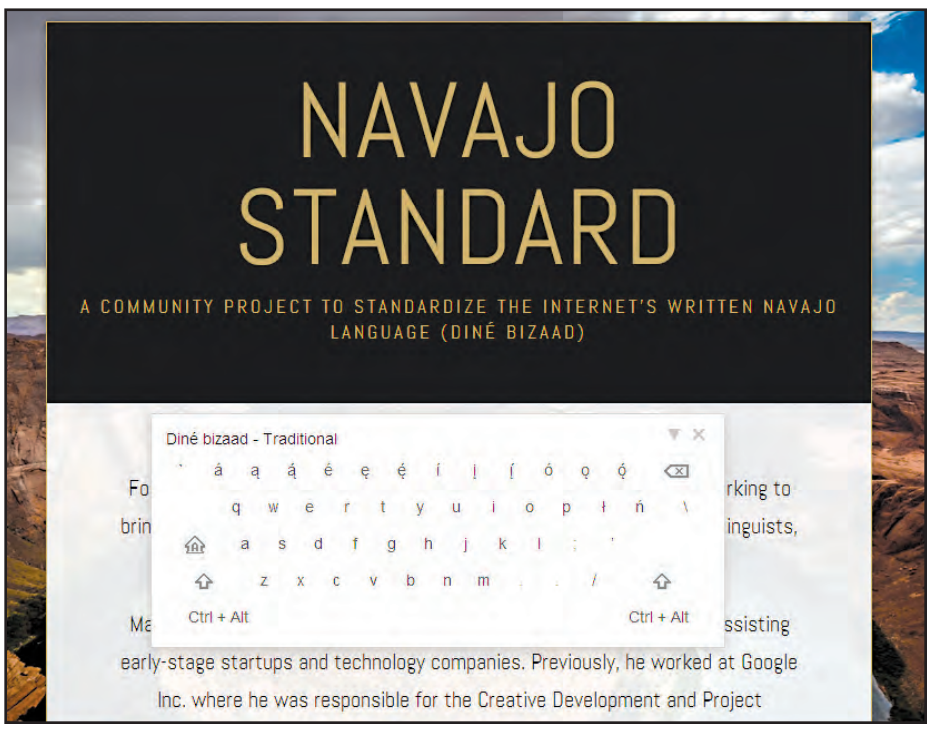
Growing up on the Navajo reservation, Matthew Yazzie, 35, never thought he'd one day be working with Google and other tech companies to accurately guide the written Navajo language into the digital age.

"Half the battle is opening people's eyes to the possibilities," Yazzie said during a phone interview on Wednesday.

Today he is the founder and president of Navajo Standard, a cultural consulting and business operations firm working toward standardizing the way computers across multi-platforms read and translate the Navajo language font. While working at Google, Yazzie noticed inaccuracies in the online written form of the Navajo language.

Yazzie pointed out that when typing in the Navajo font, the cyber systems that make up the Internet can not read the tone and stress marks over and beneath certain letters. For instance, with the Romanized letter "a" on the Google Input Tools that offers a Navajo language keyboard, the hook underneath some forms of the "a," which represents a low tone, is off-center, making the letter look incorrect on computer screens.

He is working toward correcting this and other letters that look wrong in the online form of the Navajo keyboard so that they will translate across the many existing platforms. Yazzie has tried to work with many fluent Navajo speakers, but they have a hard time understanding the technology in creating this digital Navajo language system.


NAVAJO
STANDARD
A COMMUNITY PROJECT TO STANDARDIZE THE INTERNET'S WRITTEN NAVAJO LANGUAGE (DINÉ BIZAAD)
Diné bizaad - Traditional
Ctrl + Alt
Ctrl + Alt
early-stage startups and technology companies. Previously, he worked at Google
Inc. where he was responsible for the Creative Development and Project

Navajo Standard is a community-based project working to unify the way the Internet recognizes the traditional Navajo language. COURTESY NAVAJOSTANDARD.ORG

"You don't begin tomorrow, the resolutions begin today. Pretty soon, you do something big and you don't even realize it."

– Matthew Yazzie

He worried about how well this new, unified Navajo language system will be adapted online because tech companies tend to only invest resources into obviously financially lucrative features.

Yazzie said he is committed to this project because of the research he conducted on how technology can create more opportunities in Native American communities, completed while studying abroad for a semester at Oxford University in England.

This young engineering manager is also working with other tech companies such as Facebook. He currently lives in San Francisco and graduated from Stanford University in 2005. His journey to Silicon Valley began in his early 20s when his advisor at San Juan Community College encouraged him to transfer to a competitive four-year university.

Yazzie applied to Stanford University and Cornell University. He received acceptance letters from both of these prestigious Ivy League universities. After weighing his options, he decided to attend Stanford University in California.

His life has come a long way from his original plan of graduating from San Juan Community College in Farmington, New Mexico, in the late 1990s with a degree in computer programming and then working for a local company.

"You don't begin tomorrow, the resolutions begin today," Yazzie said. "Pretty soon, you do something big and you don't even realize it."

Silicon Valley lacks diversity numbers

MELANIE BALAKIT
NATIVE VOICE

Native American representation in Silicon Valley's technology industry remains low, despite the industry's efforts to diversify their workforce.

In May and June, Google, Yahoo and Facebook released numbers about workforce diversity. Across these companies, white and Asian men dominate their workforces. There were no specific figures for Native Americans, Native Hawaiians or Native Alaskans.

"Diversity is definitely part of the dialogue now, especially in the Bay Area," said Heather Fleming, founder of Catapult Design, a nonprofit design firm based in San Francisco. "But I've never seen Native Americans on the radar."

The technology job sector is the first to see diversity problems and is eager to solve them, according to Matthew Yazzie, a former Google employee who founded the Google American Indian Network (GAIN) in 2004, one of Google's employee resource groups for minorities.

"At the time, Google was not disclosing its diversity numbers," Yazzie said. "But there were very few Native Americans, about six or seven active members in GAIN."

But according to Yazzie, the mentality for Silicon Valley is problem-solving. "They'll ask, 'What's wrong with this? How can we fix this?' These numbers are wrong and we need to begin fixing it."

Matthew Yazzie

"From a company's perspective, diversity makes your product and experience better. You can offer a lot more to more different groups," he said.

In the mid-2000s, GAIN created 20 scholarships worth $10,000 each for Native Americans studying computer programming, Yazzie said. Other companies have similar scholarship and outreach programs for people of color.

However, despite even his best efforts to recruit students, there weren't as many applicants as he had hoped for, Yazzie said.

Native Americans, especially those who grow up on reservations where technology tends to be lacking, can have a difficult time even seeing themselves flourish in the tech field, Yazzie said.

Reservations have more of an insular environment, preventing youth exposure to certain academic fields, he said. "Most youth aren't exposed to explore science or programming in-depth," Yazzie said. "There's a disconnect."

Native American youth who do go on to higher education may choose a local school instead of a school far away because of family ties, according to Yazzie. "You feel more connected with your family and extended family."

"Some families would be devastated if their kids move far away," Yazzie said. As a result, students tend to stay closer to home when choosing a school.

"Growing up on the reservation, I never thought I'd say (that) I am where I am now," Yazzie said.

Having role models to look up to is important, according to Fleming of Catapult Design. Fleming, who is a member of the Navajo tribe, said she had a cousin who was a civil engineer when she was in high school. "We'd drive down reservation roads," Fleming said. "My cousin was getting water access to rural people.

"Now at the reservation, you have this new generation of kids that are growing up with technology. There are a growing number of role models on the reservation."

Reporting in a digital world

BY SARAH K. JONES
NATIVE VOICE

Today's tech savvy journalists are able to work from their phone or iPad and no longer need to carry around a large amount of bulky equipment. This has totally changed the way journalists do their jobs and reduced the amount of time they need to spend on each project.

This year's NAJA conference, in Santa Clara, offered two workshops to teach attendees how to use mobile devices to their full potential. The first workshop was titled "Your Mobile Workshop" and gave attendees insight into the best applications available for download on a smartphone.

Instructor Val Hoeppner is an avid user of mobile apps, trying out all the newest apps and deciding what will work best on-the-go. According to her web site her goal is to "help newsrooms develop a workflow that matches the urgency of publication with accuracy and quality standards."

Apps such as Dropbox and Google Drive allow reporters to send files from the scene without the need for an actual computer. Other apps are available to record audio and some of Hoeppner's top picks are Google Voice and Tape A Call.

Sending files and recording audio isn't all. Shooting photography, video and even editing is also something your mobile devices are capable of doing. VSCO camera and ProCamera are recommended for still photos and iMovie is comparable to the industry's standard Final Cut Pro when editing video.

The next session, "Mobile Pro," went deeper into the logistics of shooting good-quality photos on a phone. Eugene Tapahe was one of the instructors for the session and he believes that photographers don't need an expensive camera because a phone photo looks almost as good if you do it the right way.

Some of the areas to keep in mind while shooting photos on your phone are lighting, positioning of the photo, using your feet to zoom and clicking the side buttons to capture the photo instead of the front button. Some of these tips might seem pretty basic, but it's definitely the difference between a good photo and a bad one.

Attendees use electronic devices on the first day of Tra-Digital National Native Media Conference in Santa Clara, Calif., on WThursday, July 10, 2014. This year's conference features going from traditional news publishing to digital platforms.
DION TAPAHE/PROJECT PHOENIX

The iPhone will never be able to completely take the place of a regular camera, but there is also a plus side to using a phone camera, Tapahe said. The most obvious reason is how portable and small it is. Aside from being less intrusive than a DSLR when taking photos of people, Tapahe also suggested that using a phone camera enhances his creativity and the thought he puts into his photos.

"Know your phone's limitations before anything," Tapahe said. "iPhone is not a traditional camera so why should you take traditional photos?"

By changing the angle of the photos and simply stepping in closer photographers can easily turn a simple photo into a creative one. Look for patterns when you set up your shot and pay attention to the placement of whatever you are capturing. The best tip Tapahe gave was to "practice, practice and practice some more." Familiarize yourself with your camera and know what you need to do before you take a picture.

For journalists today mobile devices are the best choice for getting a photo out fast. As soon as you snap your breaking news photo you can edit it and send it out, all without leaving the room where the original photo was taken. Mobile devices have changed the way journalism is done and it will never be the same.

DIGITAL

From front page

technology in today's journalism world, including social-media apps and capturing stories with digital and video tools like smartphones.

"The whole landscape in media is changing to a digital platform, and a lot of our members are looking to NAJA to be their resource to make sure their skills are moving forward," said NAJA Executive Director Pamala Silas.

"Evolution is important and inevitable for our human society," said Mary Hudetz, NAJA president. "It's a good way to bridge the past and the future."

More and more, people are relying on social media as a convenient way to keep aware of what's going on in the world. Many people have busy lives and don't have any time to pick up a newspaper and read.

"Journalism allows us to be transparent," said Dalton Walker, a web journalist with the Colorado Springs Gazette. "Being that bridge between government and public, it's more than newsprint, more than a newspaper, more than the print publication."

Busy people know this and are finding that they have enough time to catch up on the news with a quick look at Twitter, other social media sites or the Internet.

"The primary source of news for our people is smartphones," says Val Hoeppner, CEO of Val Hoeppner Media and Consulting.

Although older generations might have difficulty adapting to technology, younger people grew up with it and can keep up with each new innovation.

"We have a lot of really bright young people," Hoeppner said. "I think by helping educate our young people in digital ways that's only going to make our organization better, it's going to keep us current, it's going to put us ahead of the curve."

Silas said that with the storytelling technology moving toward digital and multimedia tools that the Native tradition of storytelling is not disappearing.

"We, as Native people, honor our Native traditions. We can't lose what is core to storytelling in our community," Silas said. "We are going to digital, but we're not going to forget who we are."

On behalf of our co-hosts, the Native American Journalists Association thanks our sponsors for their generous support of the 2014 National Native Media Conference.

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A decade of press freedom at the Navajo Times

BY BRANDON FRYE
NATIVE VOICE

Navajo Times Publishing Company CEO Tom Arviso talks with his staff, Olivia Benally (L) and Amber Wauneka (R), in preparation of the company's publications board meeting held on the Stanford University Campus Thursday afternoon.
MONICA WEBSTER/PROJECT PHOENIX

It has been over a decade since the Navajo Times incorporated itself into an independent enterprise, distancing itself from the tribal politics that had created so much turmoil for the publication.

Since that time, other major tribal publications have followed suit, incorporating similar systems that strengthened free press throughout Indian Country, including the Cherokee Phoenix and Osage News.

For the Navajo Times, the effort to become an independent newspaper, led by Tom Arviso, CEO and publisher, started change both within the newspaper and within the tribe.

"It was always about trying to practice and promote freedom of the press, making sure we heard everybody's voice," Arviso said. "No matter where we went, whatever we were covering, we wanted to make sure we covered the whole story."

The publication began in the 1950's. Arviso started working for the Times as a college intern in the early 1980's.

"One of the biggest things was control," said Eugene Tapahe, who was the managing editor of the Navajo Times in the 1990s. "Because we were getting funding from the tribe, the Navajo Nation themselves felt they could shut us down any time they wanted to, they could control what we wanted to say and report."

One of the newspaper's biggest political hurdles occurred in 1987 with then tribal chairman Peter MacDonald.

"He really didn't like some of the stories we wrote, some of the editorials," Arviso said. "As a result, one of the first things he did when he came into power was he shut down the newspaper, a classic example of censorship in its biggest form."

Arviso said the newspaper was revived a few months later and, thanks to a chance run-in with friends, he found work again as a sports writer. Not long after, when an editor under a short-term contract moved out of the position, Arviso found himself in control of the publication as executive director. Among his immediate priorities for the Navajo Times was financial freedom, he said.

"I came in and I told them I was not going to let the paper continue to publish the way it was. We weren't getting all sides of the story and we needed to start becoming a full newspaper again," Arviso said.

But soon, it happened again. In the late 1980s, an allegedly fraudulent land purchase involving chairman MacDonald was exposed. The Times covered it and, as a result, the tribal and federal governments indicted MacDonald, Arviso said.

According to a 2009 Navajo Times retrospective, a clash between MacDonald supporters and protesters occurred at Window Rock, the Navajo Nation capital. Two supporters were killed and others injured. Two years later, MacDonald and nine of his supporters were sentenced to federal prison terms ranging from 41 months to 14 years.

"It was a real controversial time in our history as a tribe," Arviso said. "And we were there, I was the head of the paper and we continued to stay right down the middle, we covered all sides the best way we possibly could. We always maintained that we would be fair and neutral, and we did."

The Navajo Times reporting led to a reformation of the tribal government itself, breaking it into a three-branch system much like that of the federal government, rather than a chairman system with one powerful office. As a result, the Navajo tribe elected its first tribal president, Peterson Zah, in 1991.

Arviso said hearing Zah tell him that he and the Times had done well, done the right thing in reporting the truth, was a defining moment in his career, a moment that made it all seem worth the difficulties.

For about a decade, the Navajo Times has operated as an independent enterprise. The tribe does own shares in the company, however the true owners are the Navajo people, not the government, Arviso said. A publications board acts as a buffer, which oversees operations.

The Navajo Times now has a greater level of editorial control and financial freedom. It has allowed the paper to properly serve the Navajo people.

Bryan Pollard, Executive Editor of the Cherokee Phoenix, said the press freedom that his paper has attained has had a tremendous effect on the news it covers.

"At the end of the day, we want to tell citizens the truth," Pollard said.

Independence allows more than free criticism of tribal government. It is also about reporting on artists, veterans, elders and a wide range of activities that are important to the tribe and its culture. "Our independence is what allows us to do that storytelling," Pollard said.

"We started getting back the trust of our readership, the trust of the Navajo people," Arviso said. "That's what pushes you to keep working and pushing for the freedom of the press and First Amendment rights. If the people believe in you, that's what is going to help you when the going gets tough."

Once small in numbers, women now a media force

BY CHEYANNE HODGE
PROJECT PHOENIX

As the Native American Journalists Association marks its 30th anniversary, Native American journalists say they are able to express their own perspectives in the newsroom like never before.

Of course, that wasn't always the case. Four Native American women who've worked at a variety of publications spoke about their experiences and thoughts on journalism as the 2014 National Native Media Conference got underway.

Lenzy Krehbiel-Burton, Cherokee, is a freelance reporter living in Tulsa, Oklahoma. She grew up in the world of journalism -- her father works for the Tulsa World newspaper as a reporter, which is how she was introduced to journalism.

Krehbiel-Burton has noticed a change in the number of women in the Tulsa World newsroom. "From my personal experience," she said, "there are a lot more women in the Tulsa World newsroom than when I was little bitty."

When asked about why this change came about, Krehbiel-Burton said she thinks technology is the key reason more women have a voice in journalism.

"The biggest change has been with the Internet," Krehbiel-Burton said. "Especially through social media."

Karen Lincoln Michel, Ho-Chunk, is an independent journalist who writes a blog in Lafayette, Louisiana. Michel agrees that there has been an increase in the number of women in NAJA, "there were a good number of female journalists from tribal media… I would have to tell you that in mainstream media, there were fewer women at first, but then that changed as well."

Lori Edmo-Suppah, Shoshone-Bannock, runs the Sho-Ban News, a weekly tribal newspaper in Idaho. She said that in her 35 years of experience, she thinks that there has always been a steady number of women journalists in the newsroom. "Well, the majority of people on our staff are — we have a weekly — are women," she said. A lot of the people she met through NAJA were women as well, she said.

Edmo-Suppah said she made her own opportunities as a student at the University of Oregon in the 80s. She looked for internships and other ways to get experience in Portland and said she feels lucky because the newspaper industry was doing well financially at that time.

She said she has not necessarily been discriminated against as a woman but rather she thinks that she has had more trouble within her own tribe. She said that at one point, she was fired from the Sho-Ban News and started her own newspaper, Native Gem. She is now working with Sho-Ban News again.

"Storytelling is a part of our culture, and it's both men and women," Edmo-Suppah said regarding the reason she thinks there is more equality amongst them today.

Margaret Holt, Tuscarora, works at the Chicago Tribune as the standards editor. Holt thinks that Native Americans have never had a large voice in mainstream media. She said that the number has actually always been small, and it still is. Her motive for being at the Chicago Tribune is to make sure all Native Americans in general have a voice.

Holt said the recession, when many journalists of color were let go or left newsrooms, is probably the reason there are fewer Native American journalists in the business.

"The recession has been very difficult," said Holt. "That period to 2008 through 2012 -- a number of journalists had a total drop."

Special thanks to: San Francisco Chronicle

When the teacher is also the student

BY MARK FOGARTY
NATIVE VOICE MENTOR

I know it's the students who are supposed to do the learning in a mentoring program. But the mentors wind up learning a thing or two as well. I know I did.

For instance, while helping my assigned students at the Native American Journalists Association's Project Phoenix/Native Voices project in Santa Clara, California, in early July, I learned which American tribe has the second-most Native speakers. Everybody knows the Navajo have a thriving population of Native speakers, the most in the country, but I was surprised to find, via Census Bureau numbers, that the Yup'ik have the second-highest total, about 150,000.

Doing a little research into the federal tribal recognition process, I was surprised to find that more than 300 tribes, in 44 states, have currently petitioned the government for tribal status. California alone has 81 groups vying for recognition, including the Muwekma Ohlone tribe, less than five miles from the convention site. The only states that don't have current applicants are Hawaii, Iowa, Nebraska, South Dakota, New Hampshire and Wyoming.

But there are more fundamental things to be learned through the mentoring process. There's a satisfaction in passing along knowledge and skills to receptive kids. There's admiration of the students' brightness, energy and big dreams. There's admiration of their youthful stamina, too, as project days can stretch to 16 hours of hard work as multiple deadlines (web, print, video, radio, multimedia) draw near.

Student journalists with a firm eye on an approaching deadline at the Native American Journalists Association's mentoring project in Santa Clara, Calif., from left: Dion Tapahe, Dylan Graham and Melanie Balakit. MARK FOGARTY/NATIVE VOICES MENTOR

NAJA has been running its mentoring program for a long time, 20 years, time for a whole generation of journalists to mature. It is generating a pool of smart, hardworking journalists who will surely, in their time, help increase the number and percentage of American minority journalists (8.5% share of jobs currently, but 36% of total population). This year's program totals about 25 students and mentors.

I lucked out by being assigned two accomplished college journalists, Sarah K. Jones and Pauly Denetclaw. Sarah, who is Chickasaw and Choctaw, attends East Central University in Ada, Oklahoma, the Chickasaw capital. Pauly, Navajo, goes to the University of New Mexico in Albuquerque. Sarah is highly efficient and smoothly undaunted by looming deadlines. Pauly has dedication and energy to spare and is passionate about social justice. Both did fine stories for web and print, and I look forward to working with them on the radio program here. They will be the mentors in that effort, and me the student. Any news organization would be crazy not to hire them.

In fact, it is great to see the newsroom at NAJA's 30th annual conference is filled with many young women journalists. In my time in journalism, more than 35 years, the business has made great strides in closing the all-guy club that journalism used to be. All of the students here, male and female, are bright and focused.

The students have excelled in coming up with story leads. Sex trafficking on reservations, there's a breathtaking topic. (Jourdan Bennett-Begaye is working on this one.) The Kiowa man who played in the World Cup happens to be playing near here July 11, and Erin Tapahe grabbed him for an interview after practice. A piece on the San Francisco Giants mascot controversy turned up a fresh angle—the team is conducting an internal review to prevent more fiascoes like this happening. USA Today beat us to the story by a couple of hours, but I call that A+ reporting by Charlie Perry and Carina Dominguez.

It is really amazing to see the solidarity that has been created among such a diverse group of people, many meeting for the first time. We started out as three distinct groups: high school students, college students and mentors. But the lines between the groups began to blur almost immediately, and we have started to be a tribe of journalists — young ones, ones in mid-career, or elders (like me). We became a collective, working cooperatively to accomplish the most good under the most rigorous deadline pressure imaginable.

Props to Mark Dreadfulwater, Cherokee, multimedia editor at the Cherokee Phoenix, who headed the mentoring program this year, and to the other mentors and NAJA staff as well. And here are the names of a few Native journalists you will be hearing from again: Dion Tapahe, Cheyanne Lee Hodge, Dylan Graham, Josh Pulliam, Monica Webster, Pauly Denetclaw, Sarah K. Jones, Amanda Frank, Brandon Frye, Erin Tapahe, Charlie Perry, Melanie Balakit, Jourdan Bennett-Begaye, Carina Dominguez, and Brittney Bennett.

Funding the fellowship

BY BRITTNEY BENNETT
NATIVE VOICE

SANTA CLARA — The Native American Journalists Association took a chance with an online 30-day fundraising campaign in June to raise $10,000 for the first annual Native American Journalism Fellowship.

That chance paid off. The campaign raised $10,225, reaching its goal just shy of its deadline.

The NAJA staff was confident that online donors would be up for the challenge.

"If any of NAJA's projects would be funded like this, it's probably going to be the student projects," said Karen Lincoln Michel, a former NAJA President and current independent journalist.

This campaign marks the first time that NAJA has broken away from traditional fundraising methods to create an online "crowdfunding" campaign through website Indiegogo. Indiegogo is one of the world's largest websites specializing in crowdfunding, or funding projects by gathering small amounts of money from a large number of people.

"I was checking the site daily," said Michel. "I'm just heartened that people want to open up their pocketbooks and really help Native students."

The purpose of the campaign was to raise funds for the inaugural class of the Native American Journalism Fellowship. The yearlong fellowship is meant to fill the void left by the American Indian Journalism Institute, which ended in 2013.

NAJA's shift into digital and online fundraising is creating new opportunities for organizations like NAJA that are seeing less sponsorship from the media industry.

"In April, the funding wasn't coming in like we wanted it to, so I just pitched the idea," said Michel.

Not only are the methods new, but also the faces of donors.

"Now you have to go to the smaller group of funders or find a different group of funders," said Gene Policinski, chief operating officer of the Newseum Institute, which is partnering with NAJA during this year's program.

"I think that the beauty of the campaign and the crowdfunding for the start of the program is that it really shows that there is a broad base of support for it through the individuals who gave at levels that are meaningful to them," said Mary Hudetz, NAJA Board President.

"Going Tra-digital," is the theme of this year's NAJA National Native Media Conference. It's only appropriate that NAJA would create a campaign that caters to the digital world.

"That was something we had never tried before as opposed to years past when we've done it through sponsorships from tribes and other organizations and nonprofits," said Rebecca Landsberry, the Membership and Communications Manager for NAJA.

"It was really cool," said Landsberry. "To see actual individuals and members and their friends and their followers on social media Facebook and Twitter to get involved at this level."

"I think it says that each person cares very much about this mission of increasing the number of Native Americans in journalism," said Hudetz in reference to the amount raise during the campaign. She thinks this will only benefit the program in the years to come.

The funds raised for the Fellowship will prepare aspiring Native American student journalists to enter the field by providing resources for success. Among these resources are trainings, mentor support from journalists already in the field and a specially designed curriculum that offers college credit from the University of Montana School of Journalism.

NAJA 30

From front page

the awards themselves have evolved. Rather than focusing mostly on print journalism, NAJA quickly expanded the categories to include radio, television, and now, mixed media.

NAJA has come a long way since that first meeting of determined journalists, but there is definitely more to be done. Today, NAJA board members are working to bring the student programs to a new level and elevate the voice and presence of the association in the eyes of national media and communities.

Mary Hudetz, current NAJA president, says the group's purpose now is to offer a bridge—or a series of bridges—between mainstream media, the news industry, Native American people and communities. In the future, Hudetz sees NAJA as an organization that is essential for Native American journalists. Also on the list of goals for the future is to continue to provide more job opportunities for members. In only a year Hudetz, who is a member of the Crow tribe, has begun to develop programs like a legal hotline for journalists and a Native Health News Alliance. New programs like these show other journalists the importance of being involved in the organization.

In three decades, NAJA has proven to be a strong organization and continues to make its founders proud. It evolves as the world changes and as the needs of the members change. Native American journalists will continue to grow in number and achievements as they prove to the world that they are just as capable as any other journalist.

And 30 years from now? Perhaps the 15 students currently participating in NAJA's Project Phoenix/Native Voices will be the ones that younger journalists interview to ask about a classic era of Native American journalism.

Printing of this newspaper donated by TC * Transcontinental Printing

Acting career takes a turn from live action to animation

BY AMANDA FRANK AND MONICA WEBSTER
NATIVE VOICE

Actor Wes Studi said he was glad that Disney officials recognized the contributions of Native American wild-land firefighters when they asked him to voice a new character in their animated movie, "Planes: Fire & Rescue."

Studi will elaborate more on his character, Windlifter, and the movie when he appears at the National Native Media Conference on Friday, July 11. Studi, along with Disney executives, will present the movie at the conference and will host a question and answer panel.

"Planes: Fire & Rescue," an animated comedy-adventure that features Studi as a heavy-lift helicopter, will be released in theaters in 3-D on July 18. Studi said it is important because so many wild-land firefighters are Native American, including his son-in-law.

There are "a lot of guys who work in firefighting now, and I'm glad that Disney saw that," Studi said in a phone interview.

Studi spoke about the differences between acting in live action and animation. "It's a fun thing to do, but all you have to play to is a microphone and maybe a projected picture of you or the scene that you're in. It's actually my first animated feature, and I had a blast with it," he said.

Throughout his 30-year career, Studi has performed in many roles, including "Dances With Wolves," "The Last of the Mohicans," "Geronimo: An American Legend," and James Cameron's "Avatar."

Studi's website tells the tale of a small-town boy from Oklahoma who spoke only his native Cherokee until he was 5, when he enrolled public school.

After serving in the Vietnam War, he returned to the United States and became involved with the American Indian Movement. Studi participated in the Trail of Broken Treaties march on Washington, D.C., in 1972 and was a part of the protesters who briefly occupied the U.S. Bureau of Indian Affairs building there. In 1973, Studi was arrested for his participation in the occupation at Wounded Knee in South Dakota.

"I think that activism on the part of young people has always been an important aspect in maintaining Indian sovereignty and the idea of preparing self-sufficient tribal governments" Studi said.

Before acting, Studi moved to Tahlequah, Oklahoma, and worked for the Cherokee Nation as a reporter and columnist for the Cherokee Phoenix. After that, he worked in television and film across the Midwest. Studi said that he then needed to decide whether to pursue acting.

Wes Studi, a celebrated Native American actor, will talk about his character in his latest movie, "Planes: Fire & Rescue," which will be screened at 7 p.m. Friday night in the Santa Clara Ballroom during the 30th annual Native American Journalists Association conference in Santa Clara, California. COURTESY WES STUDI

Despite knowing that it's hard to break into the business, Studi packed up and moved to Los Angeles. The toughest part for Studi was telling friends and family that he would have to move to the big city to realize his dream.

"You take a chance of facing failure; and if you fail, you have to come back home and say, 'Well I guess I couldn't do it.' So that is the big fear that a person has to overcome," Studi said. "Luckily for me, I was able to get a start once I got out to L.A."

Even after years of acting, Studi still takes an interest in Native American issues. Studi said he spoke with a neighbor recently about the trademark denial of the Washington, D.C., football team's mascot. His neighbor was shocked to learn the history of the word "Redskin."

"We have been telling them since the 1960s. We have been telling them for so long, that a lot of the older guys are tired of telling them this," Studi said.

Studi said his neighbor agreed that offensive team names need to be changed. Studi said sometimes it takes a person-to-person approach to spreading awareness about those issues.

Studi is also working on another film, "Road to Paloma," which is a directional debut of Jason Moma of "Game of Thrones" and "The Red Road." The movie centers on a guy who is on the run after avenging his mother's murder. The movie also covers topics like violence against women on the reservation by non -tribal members. "Road to Paloma" will be in selected theaters July 11 and is now available on iTunes.

Wes Studi plays the role of 'Magua,' the villain, in The Last of The Mohicans. COURTESY WES STUDI

"I think that activism on the part of young people has always been an important aspect in maintaining Indian sovereignty and the idea of preparing self-sufficient tribal governments."

– Wes Studi

Wes Studi is the voice of Windlifter (Green), a heavy-lift helicopter who can carry dozens of trees or a huge tank of fire retardant. COURTESY WES STUDI

NATIVE VOICE
Native American Journalists Association 2015 Student Project, Washington, DC

Finding inner light while dancing traditions

BY ERIN TAPAHE
NATIVE VOICE

Erin Tapahe, foreground, prayed quietly before her performances that she would represent her Navajo ancestors well when she danced in the touring company of Brigham Young University's Living Legends troupe. NATIVE VOICE STAFF

I knew I was signing up for an adventure when I tried out for Living Legends, a spectacular dance group at Brigham Young University that performs all over the world.

What I didn't know was that even as I was traveling out into the world of bright stage lights and faraway places like Canada and Alaska, I would be taking an even greater interior journey to find my light to become the best I can be.

Living Legends is unique because it incorporates three diverse cultures — Native American, Latin American and Polynesian — into a tribute to the ancient cultures of the Americas and the Pacific Islands. With vibrant colors, ancestral stories, and a mission of sharing these three cultures, the group travels throughout the United States and the world.

Even before I became a member of the troupe, Living Legends was a window into claiming my own heritage. When I was younger, I moved away from the reservation and attended a school where the majority of students were white. I became one of three Native Americans in my graduating class. During school, I was very timid and shy when it came to my Native background because students asked me dumb questions like, "Can I come to your house? I've never seen a teepee," or raised their hands to their mouths to make a repetitive noise and ask, "What does that mean in Indian?" From those types of questions, I became distant and ashamed of my Native American culture.

When I was in the eighth grade, I saw Living Legends for the first time. I admired the love the dancers had for their culture and heritage which made me proud to be Native. At the end of the performance there was a girl who came up and said, "Ya' ateeh,' " (hello, in Navajo) then continued talking to me. From that moment, I knew that I could be like her. I could be a person who proudly spoke my Native tongue without fear too, or wear my Native regalia without being ashamed of feeling different.

I graduated high school in my Navajo regalia, shaking my principal's

LEGENDS, PAGE 7

Bonnie Red Elk leaves legacy

Bonnie Clincher Red Elk

BY PARIS BURRIS
NATIVE VOICE

Bonnie Red Elk, who made a legacy as a driving force for telling the truth and never giving up, even in the face of oppression, has walked on.

The Montana journalist and editor, who would have turned 64 on July 6, died last week due to complications following a stroke she endured last year.

"She was an important leader in the world of not only Native journalism, but journalism in Montana as well," said Rich Peterson, her childhood friend and colleague.

A defining moment in Red Elk's career is the moment she faced major backlash — and overcame it.

In 2006, Red Elk grew aware of allegations that then-chairman of the Fort Peck Tribes, John Morales, had been using thousands of dollars in tribal funds for personal trips to Florida.

When Morales caught wind of Red Elk's pursuit of the story, he fired her from the editorial position she held for 30 years at the Sioux tribe's official newspaper, the *Wotanin Wowapi* — a position she gained after just a year at the paper despite having no prior journalism experience.

But she didn't let this hold her back.

Red Elk started with a clean slate, establishing her own publication, the *Fort Peck Journal*. Eventually, the newspaper thrived while the *Wotanin Wowapi* closed in 2007 due to inadequate revenue and readership.

As for Morales, his position as tribal chairman was taken away within six months of Red Elk's termination.

This drive and passion led to Red Elk's achievement of the Wassaja Award, given to her by the Native American Journalists Association in honor of her

RED ELK, PAGE 8

Cellphones captured the events at the 2014 conference. NATIVE VOICE ARCHIVE

Gathering of journalists focus is empowering Native Americans

BY PARIS BURRIS
NATIVE VOICE

WASHINGTON, D.C. — Hundreds of news media professionals from across the nation will gather to encourage and empower Native American journalism at the 31st annual National Native Media Conference.

The conference, held July 8-12 at the Hyatt Regency Hotel in Crystal City, will feature more than 70 speakers and training sessions on topics including visual storytelling, justice and diversity.

This year's key speakers include Pulitzer Prize-winning journalist Charlie LeDuff, of the Sault Ste. Marie Chippewa tribe and

GATHERING, PAGE 8

Schimmel shares her hopes, dreams

BY DAKOTA SHEREK
NATIVE VOICE

Books are published every day. But it is rare that books are written by 21-year-olds.

It is even rarer that the young author played in a Final Four round of the NCAA women's basketball tournament. And it's rarer still that the individual is Native American.

Jude Schimmel has accomplished a great deal in her young life: She recently earned a bachelor's degree – in three years -- from the University of Louisville, where she was a point guard on the women's basketball team. Schimmel ended her collegiate basketball career with 221 steals and 392 assists.

In 2013 she won the NCAA Elite 89 award, for having the highest GPA of any player in the Final Four. She was recently named a Nike

SCHIMMEL, PAGE 12

NATIVE VOICE STAFF

John Bear
Kiowa

Dyáni Brown
Shinnecock

Paris Burris
Chickasaw

Lorenzo Gudino
Fort Sill Apache

Lori Hasselman
Delaware Tribe of Indians of Oklahoma

Lyle Jacobs
Oglala Lakota Sioux

John Adam Sallee IV
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Native Voice is online

Enjoy this print content?

There's more to see from these Native students – ranging from video to photography to audio storytelling. Visit the students' website for more of their work throughout the week.

See us at:
www.nativevoice.naja.com
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Native language: Pathway to traditions, self-identity

BY TSANAVI SPOONHUNTER
NATIVE VOICE

Students of all ages are learning their Native languages through a language preservation effort within the Reno-Sparks Indian Colony in the Reno-Sparks area of Nevada.
TSANAVI SPOONHUNTER/NATIVE VOICE

RENO, Nev.— Stacey Burns says a transformation has taken place within the Reno-Sparks Indian Colony from something as old as the Washoe, Paiute and Shoshone tribes themselves: their native languages.

Burns is the language and culture coordinator for the Reno-Sparks Indian Colony, the governing body of the Washoe, Paiute and Shoshone people of the Reno-Sparks area in Nevada. She says the tribal government has been investing in language preservation for the past 15 years, which has helped tribal members strengthen their identity and culture as Native people. Now there is a greater emphasis on teaching the youth.

"With our language is our culture," said Burns, an Ongabe Tukadu (Salter Eater) Paiute and member of the Antelope Valley Paiute Tribe from Coleville, Calif. "With our language is the teaching of our medicines, of our morals, our respect levels and our values. The most important thing is just cultural identity."

Across Indian Country tribes are working to sustain their language and culture, and that's what Reno-Sparks has been doing since the year 2000. As a result, three public high schools in the Washoe County School District will be introducing permanent positions for Paiute language instructors beginning in the 2015-2016 school year.

Jillian Fillmore, Indian education coordinator for the school district, said that since 2007, Paiute language instructors have worked as independent contractors in the high schools. But now the instructors will be district employees, whose positions will be funded through the federal Title VII Indian education program.

Fillmore said the classes have been popular among Native and non-Native alike. The language classes first began at Spanish Springs High School and eventually expanded to include North Valleys and Reed high schools. She said the district hopes to have one teacher at each school, and each instructor would teach one class period of the Paiute language.

Paiute was chosen over the Shoshone and Washoe languages based on results of a survey, Fillmore said. She added that the language will be taught in the Pyramid Lake tribal dialect.

"There's so much that comes with learning the language that it's what should be the most important to teach our kids. So it's here, that pride is here and now it just needs to be revived … it needs to be reawakened."
– Stacey Burns, Language and culture coordinator for the Reno-Sparks Indian Colony

Burns, who previously worked as an independent contractor at North Valleys High School in Reno and Spanish Springs High School in Sparks, said the class fulfills the foreign language requirements for high school credit. However, the district changed it to a "world language" because, Burns said, "we are not quite foreign, are we?"

Working in the school district, Burns said she witnessed the impact the language had on her students. They learn about cultural traditions, such as the uses of native plants and customs regarding how to treat the earth and each other.

"There's that self-identity that they have discovered in themselves to where they respect that plant they learned about much more, they respect a specific person for their struggle," Burns said.

In her current role with the tribe, Burns coordinates three different Great Basin language classes: Paiute, Washoe and Shoshone. These classes cater to all age groups. Even though she teaches fewer high school students, she says she notices the impact the language has on the whole community. The transformation she has seen has been mainly in the area of self-identity, especially among young people.

"I always say the kids — they want it, they need it," Burns said. "There's so much that comes with learning the language that it's what should be the most important to teach our kids. So it's here, that pride is here and now it just needs to be revived … it needs to be reawakened."

Ralph Burns, no relation to Stacey Burns, is an instructor who's been teaching the Pyramid Lake dialect within Reno-Sparks for 15 years. He is a Kooyooe Tukadu (Cui-ui Eater) of the Pyramid Lake Paiute tribe. He lived off the reservation for a period of time, returned and eventually "relearned" the language. He said it took him a year and a half to regain what he had lost.

Since his return, he has helped establish the written language and also made CDs to keep the phonetics of the language intact and preserved. Much of his contribution can be seen in the high school curriculum.

Ralph Burns says the language is important not only because of its close ties to tribal culture but also because it carries the history of tribe in a distinct way. He says the language has existed for "almost 9,000-10,000 years."

He calls it powerful.

"What you hear from the old people is that it's communication with the Holy people," Burns said. "It's our identity."

Burns said his experience of relearning the language, combined with the efforts of the school district, make him hopeful about the future of the language. He hopes the students who learn the language today will one day decide to further preserve it.

Get-out-the-vote efforts focus on Native communities

BY LORENZO GUDINO
NATIVE VOICE

With the 2016 presidential election fast approaching, efforts are underway at the national and local levels to ensure that voices from Indian Country are heard.

According to the U.S. Census Bureau, American Indians and Alaska Natives were 2 percent of the total U.S. population in 2013. With such a proportionally small number, the necessity of every Native vote runs high, according to organizers.

A major national player has been the National Congress of American Indians. Established in 1944, the NCAI stands at the forefront of Native advocacy with key initiatives being voting and voting rights.

Their Native Vote program emphasizes the importance of Native involvement, as their slogan states, "Every Native Vote Counts." It stands as a platform for voter education, uniform cooperation and interaction, and a tool for voter registration.

"Native Vote encourages American Indians and Alaska Natives to exercise their right to vote and works to protect voting rights across the country," according to the NCAI website.

Efforts are also in motion on local levels. The American Indian Center of Chicago is one example.

Census data estimated the 2013 population in Cook County, Ill. at a little more than 5.3 million. In this county encompassing the Chicago area, people who identified only as American Indian/Alaska Native made up only 0.8 percent of the population.

While the American Indian Center stands as a cultural hub, it has expanded to take on other services since its birth in 1953.

Rooted in Cook County, the center is working to keep its community active and in the loop. David Bender is a community organizer for the AIC and sees the need for increased voter registration.

"It is very important that we register as much of the community as possible," Bender said.

Bender said it is difficult to keep track of the Native community, as it has moved all over Chicago and into the surrounding suburbs. However, he has ideas to encourage voter registration.

"I want to offer free AIC membership for those who are registered to vote," he said. "I would like to put that in place, but there is a lot going on here right now."

Outside of Indian Country, further improvements have come from the U.S. Election Assistance Commission. In 2010, the EAC began to offer federal election voter guides in the Cherokee, Dakota, Navajo, and Yup'ik languages.

This allows for increased participation and is a model that other governmental organizations could try to duplicate.

For Native issues and opinions to be properly heard, every eligible voter needs to cast a ballot, advocates say.

Texas man fights feds over right to use eagle feathers

BY JOHN BEAR
NATIVE VOICE

Robert Soto, Lipan Apache of Texas, is fighting the federal government's attempt to limit his use of eagle feathers in religious ceremonies.
COURTESY OF THE BECKET FUND

A federal judge in Texas has allowed a religious freedom case to proceed, a move that could result in more Native American tribes being allowed to use eagle feathers for their spiritual ceremonies.

On May 27, Judge Catharina Haynes overruled the U.S. government's effort to dismiss a court case challenging its laws governing the use and access to eagle feathers.

Haynes' decision affects Robert Soto, a pastor and Vice Chairman of the Lipan Apache Tribe of Texas.

Nine years ago, undercover agents with the U.S. Fish and Wildlife Service confiscated eagle feathers that Soto was using for tribal ceremonies. The seizure is part of a larger operation called "Operation Pow Wow" by the U.S. Department of Interior. It's part of a larger enforcement of the Migratory Bird Treaty Act and the Bald and Golden Eagle Protection Act.

In turn, Soto challenged those laws in August 2014, saying they infringe on his First Amendment rights as well as the Religious Freedom Restoration Act.

"It wasn't just them coming in and doing their job. It was violating everything we were as Native People," said Soto in a video by The Becket Fund for Religious Liberty. The organization is representing Soto in court.

The Lipan Apache Tribe of Texas is a state-recognized tribe. That means it is not recognized by the federal government and therefore not authorized to have legal ownership of eagle feathers as defined by the two acts.

Federally recognized tribes and some museums and zoos have authority to possess eagle feathers.

The U.S. Department of Interior returned Soto's feathers last March, but he can only use particular feathers in his ceremonies. However, Luke Goodrich, Deputy General Counsel of the Becket Fund, said the federal government is just trying to get rid of the case.

"It had given the feathers back to Mr. Soto and then claimed there was nothing else to be fighting over," Goodrich said in a press release from the Becket Fund's website, www.becketfund.org.

The case intrigues William Voelker, founder and director of Sia: The Comanche Nation Ethno-Ornithological Initiative. Voelker was one of the first Native Americans to own a permit for breeding eagles.

"The laws can work for us," Voelker said. "For years and years we had to take our ways and force them under the federal framework. Today, by permits like the Live Eagle for Native Religious Use and The Tribal Feather Repository Permit, we've got the feds to stand with us and issue permits specific to our indigenous needs rather than the other way around."

The pow wow world affects how tribes use eagle feathers in their ceremonies. Tribes hold pow wows for cultural and social purposes, and hold them in high regard. But some fear that future generations may have trouble deciphering their significance and what is accurate. This includes using eagle feathers.

"Personally I have questions about the usage, it's such an important case because of what it challenges, " says Voelker. "That as long as the usage is truly traditional to their culture I stand with them. But a lot of Native people have redesigned what they feel as culturally important to them. We can only stand with what is absolutely historically accurate to your people at the time of forced captivity.

"So again there are people dripping with eagle feathers at these big dances like Denver March Pow Wow, those kinds of things. You never wore that many eagle feathers historically."

Tribes that lack federal recognition – such as the Lipan Apache - are still fighting for their right to use eagle feathers. But some members of federally recognized tribes could be prevented from using eagle feathers, even those passed down through their family.

"We have young people being born today that don't meet our blood quantum," Voelker said. "They're from a direct line of an allotee family, yet these young people don't meet the blood quantum. That person cannot accept to possess an eagle feather the mother or father wants to give them."

The Fish and Wildlife Service's webpage on eagle feathers asserts that "the bald eagle will continue to be protected by the Bald and Golden Eagle Protection Act even though the bald eagle was delisted under the Endangered Species Act. The law was passed in 1940, and serves to protect both birds by prohibiting the take, possession, sale, purchase, barter, offer to sell, purchase or barter, transport, export or import, of any bald or golden eagle, alive or dead, including any part, nest, or egg, unless allowed by permit Bald Eagle sitting in tree."

As Soto's case continues to be reviewed, many tribes will be watching for the outcome. The decision in the case could mean more ceremonial practices using feathers and other parts of the bald eagle for tribes. The eagle is a bird considered sacred among many natives.

A final ruling is expected later this year or in early 2016.

Depression and Suicide:
Alaskan Natives face an epidemic

GRIM FACTS

- **Alaska Natives have highest rate of suicide in the nation**
- **Rate of attempted suicide is 15 percent for Alaska Native high school students**
- **Suicide mortality rate nearly 40 percent for Alaska Native people**
- **Alaska Native males between 15-24 are most prone to suicide attempts**

The rural remoteness of Native Alaskan villages contributes to problems with mood and outlook.
PHOTO BY DEVIN WAGNER, CROW, AMERICAN INDIAN JOURNALISM INSTITUTE GRADUATE

BY JOHN SALLEE
NATIVE VOICE

Alaska is one of the most awe-inducing states in the country, but that beauty belies a hidden danger that threatens its greatest resource.

"North to the Future" is Alaska's motto, as residents look forward and work for their children's future.

However, living in Alaska's uniquely cold, northern climate is taking a toll on its Native youth.

Alaskan Natives have the highest rates of suicide in the nation. A 2013 Alaska Bureau of Vital Statistics report reveals 15 percent of Alaska Native high school students reported attempting suicide, compared to 6 percent of Alaska's non-Native students. And Alaska Native people had a suicide mortality rate of 39.7 percent, more than three times the 13.2 percent for whites.

Why do Alaska Natives have the highest suicide rates in the nation? There are several factors to consider, said Lindsay Henkelman, suicide prevention project manager of the Alaska Native Tribal Health Consortium.

Henkelman said that Alaskan Native males between the ages of 15 and 24 are most prone to attempting suicide.

"Mental health ultimately can be seen as a sign of weakness in the rural communities."

– Lindsay Henkelman,
suicide prevention project manager of the Alaska Native Tribal Health Consortium

"This age group is the hardest to reach because in the rural communities, they represent strong male figures," Henkelman said. "Mental health ultimately can be seen as a sign of weakness in the rural communities."

Resources in rural areas are not as easily accessible as they are for Native youths in the city. Varying seasons, with long winter nights, can also contribute to the epidemic of suicide and depression, Henkelman said.

"By these males not reaching out, they are likely to become more vulnerable to depression," Henkelman said. "The issue with youth dealing with depression in rural communities is that giving them the tools needed to overcome mental health can be more difficult due to the far location. "

Alaskan winter months have less daylight than states in the lower 48. Rural areas typically average four hours of daylight as opposed to six or seven in a normal winter season, and this dramatic lack of daylight can often result in seasonal depression.

Springtime seems to lessen the emotional challenges and by summer, one seems to be fine, but for others, it does not go away. A season cannot cure a mental illness.

Twenty-one-year old Adrianna Takak of the Inupiaq tribe dealt with depression as a youth. She grew up in the village of Shaktoolik then joined her family in a move to Anchorage. She was a high school honors student with a bright future, but her post-high school life didn't go as planned.

"After high school, I turned to alcohol to deal with issues in the past I hadn't dealt with before," Takak said. "I ended up gaining like 30 pounds and I became depressed."

Takak managed to get her life on track again by seeking out help through family and friends.

"Sometimes all you need to do is drop the bad friends and go back to your roots -- your family," Takak said. "After all the unfortunate situations that have happened in my life, I finally feel like I'm on the right track again."

Her story is encouraging, but for every Adrianne Takak there are dozens of Alaska Native youth who lack the family support to break free from suicide's deadly grip.

Henkelman urges young people to seek help, as Takak did, to find the support they need.

A culture of giving.

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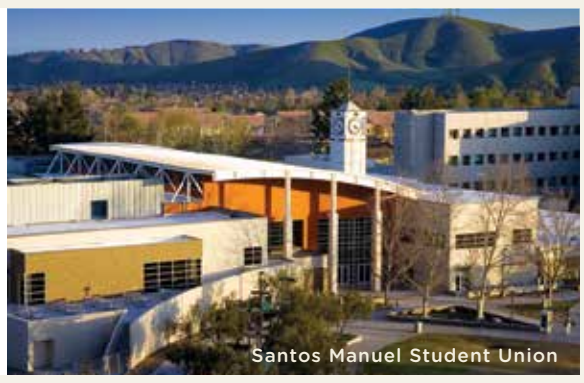
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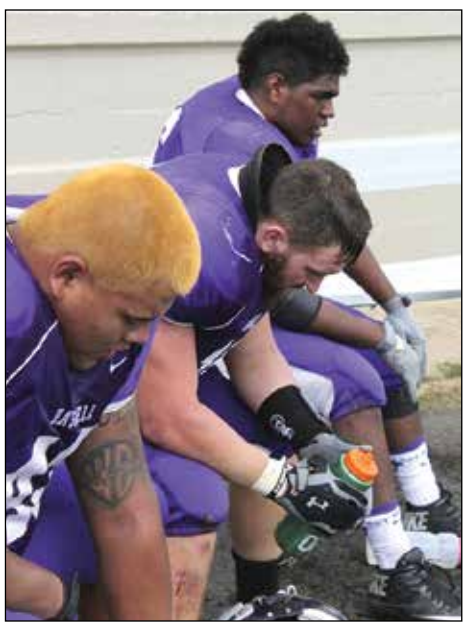
Haskell football suspended due to lack of funds



The Haskell Indian Nations University football team takes the field through the Haskell arch. LORI HASSELMAN/NATIVE VOICE

BY LORI HASSELMAN
NATIVE VOICE

Haskell Indian Nations University has announced the suspension of football for the fall 2015 season due to lack of funds.

The decision sent shockwaves throughout the university and raised concerns about the timeliness of the announcement.

Haskell President Dr. Venida Chenault said the decision was made with the National Board of Regents in the days preceding commencement.

"Today I am announcing that the university will suspend the football program for the upcoming season and we will review the remaining sports programs with an anticipated reduction to six," Chenault said in a campus-wide meeting to inform students, faculty and staff of the decision.

"The future of the football program will be dependent upon long-term and viable external funding that ensures the health and safety of student athletes as the first priority," Chenault said.

An anticipated reduction from nine athletic programs to six is being reviewed, but there has been no official word yet on which programs will also be suspended.

Board of Regents member Brandon Stevens confirmed the decision in a comment posted on *The Indian Leader* Facebook page.

"It gives us time to figure out a longterm plan for the program, as well as seek donations through the Haskell Foundation," Stevens wrote. "Many athletic programs are supported by Boosters which supplement funding and we are hoping to see efforts among the Alumni to revitalize the program. This is a short-term solution to the bigger problem of limited resources."

Administration officials recently announced the dissolution of the Midland Collegiate Athletic Conference, and said Haskell teams would begin competing independently for the 2015-16 season.

Less than a month after the announcement, Haskell officials responded to an article published on the *Seminole Tribune* webpage. The story focused on a donation of $100,000 from the Seminole tribe presented in early May.

The article headlined "Tribe helps keep Haskell football alive" led many readers to believe the football program would be in place for fall 2015 despite the announcement of the suspension. Chenault released a statement to clear up the confusion.

"The intent of the University for the coming year is to rebuild the program for the long-term sustainability, including hiring coaching staff and a spring training for spring 2016," Chenault said. "We are gearing up to build a new program beginning fall 2016 based on funding raised. We greatly appreciate one-time donations but a competitive program needs a stable base of funding to retain coaches and build programs."

A week later the president's office published a six-page campus information release. The document addressed many concerns including a rumor that a major corporation had offered to repair the football stadium, but was refused by Haskell. The president's office was not aware of any such offer, according to the release.

Above, Haskell players sit on the sidelines after a tough game. Right, Haskell executes a rushing play in a recent game.
COURTESY RAQUEL BUTLER

Pamunkey Tribe wins federal recognition

BY DYÁNI BROWN
NATIVE VOICE

PAMUNKEY INDIAN RESERVATION, Virginia – The state's most storied Native American community – the known descendents of Pocahontas -- has spent decades fighting for recognition from the federal government.

This month, the 35-year-long battle is finally over.

The Bureau of Indian Affairs this month acknowledged the Pamunkey Indian Tribe as a federally recognized tribe, making it Virginia's first federally recognized tribe.

"Overall, this is just really great," Panumkey Chief Kevin Brown told *Indian Country Today Media Network*. "I was surprised to hear the news because we were supposed to be told on July 29."

The BIA issued a favorable predetermination in January 2014, but the expected confirmation had not come in March as originally expected.

The Pamunkey began pursing federal recognition after an attempt to seek retribution for the railroad that was built through tribal territory during the 1850s without compensation to the tribe.

The Native American Rights Fund settled the 1970s lawsuit out of court at no cost to the Pamunkey. The tribe was told it would have had better footing and a higher payout in damages had they been federally recognized.

The six-month commentary period that followed the BIA's initial determination in the recent case brought fierce opposition, including members of the local business community who worry they can't compete with the tax-exempt tribe when it comes to selling gas and cigarettes.

Such opposition is not uncommon. While a tribe's economic potential is not one of the seven criteria mandated for federal acknowledgment, many tribes that seek federal recognition can expect to be contested by third parties who may see a tribe's access to new economic opportunities as competition.

MGM Resorts International has also expressed opposition to the BIA's proposed findings. The gaming giant fears the Pamunkey will seek opportunities to compete with the resort's $1.2 billion casino that is being built in Maryland's National Harbor, just 120 miles from the Pamunkey reservation in Prince William.

In a statement to the Associated Press in December, MGM spokesperson Gordon Absher said, "Given the increasingly competitive environment for both tribal and commercial casino gaming, these advantages should not be indiscriminately bestowed upon entities that cannot demonstrate, through long-established procedures, that they meet the basic criteria for tribal acknowledgment."

The tribe has expressed no plans to build a casino and has not identified any specific economic opportunities to recoup the $2 million it has spent toward federal recognition.

The BIA found no fault in the 208-member tribe's nearly half-million-page petition, which claims ancestry to Pocahontas and documents a strong inter-governmental rapport with the state of Virginia.

Opposition to the tribe's fight for federal recognition also came from a seemingly unusual source: the Congressional Black Caucus. The caucus has argued that it would be inappropriate to give the Pamunkeys federal recognition because of a historic law banning tribal citizens from intermarriage with blacks.

According to Pamunkey Chief Brown, the law in question mandated the forfeiture of land rights if a member was to marry outside the races of Native American or Caucasian and had no impact on citizenship. In addition to common ancestry, the tribe's criteria for citizenship include individuals maintaining a social contact with the tribe.

That law, written in 1884, was repealed by the tribe in 2012 after it was discovered while the tribe was compiling its federal petition.

"The Bureau should have conducted a more thorough review to accurately assess the impact these now repealed discriminatory laws had on the tribe," Congressional Black Caucus member and Congressman Robert C. "Bobby" Scott said in a recent email. "If after such a review and investigation it is clear that the tribe has reformed its laws and has no recent history of practiced discrimination, then the Pamunkey should be recognized accordingly."

While having an established system that reflects direct tribal ancestry is one of the seven criteria for federal recognition, how a tribe determines that citizenship is not. The Congressional Black Caucus contends, however, that it is a matter of civil rights.

Even with the federal recognition, however, it could be years before the tribe receives the benefits of federal funding.

The Shinnecock, the second-to-last tribe to gain recognition, is still waiting to receive its first installment of New Tribes Money from the BIA after receiving its federal recognition in 2010.

Art education makes comeback at Haskell

BY LORI HASSELMAN
NATIVE VOICE

LAWRENCE, Kan. -- With the reappearance of art courses and now the director's seat filled at the Haskell Cultural Center and Museum, art education has come full circle at Haskell Indian Nations University.

It is the first time in seven years that students have been offered a painting class, and the first time in three years since they have studied ceramics.

Jancita Warrington stands in the reception window at the cultural center while two interns talk with a visitor. Warrington was recently hired as the new director and has already put together some new exhibits.

Warrington knows that for many students, the Haskell Cultural Center and Museum is a place where tourists look at pictures about Haskell history. Warrington wants to set the record straight.

"I want students to understand there really is a difference between museum and cultural center," she said. "A museum takes something that's dead in the past and preserves it to study later…A cultural center actually celebrates a living culture of people. It should be the community center of Haskell. That's why I want the students to get involved."

Art education has been on the back burner since longtime instructor and Kiowa-Comanche artist, Blanche Wahnee, retired. The art program suffered through several leadership changes over seven years until working artist, Gina Adams, was invited to the university to teach painting and ceramics as part of an art appreciation course.

The next semester, acting dean of humanities, Josh Falleaf, provided Adams with teaching space.

"We're coming together from all different departments to bring the arts back to all the students here at Haskell," Falleaf said.

Adams has been happy with the results, and the talent of the students.

"The students come here with their traditional sense of their culture," Adams said. "I give basic skills like color theory and how to create coil pots and pinch pots. I teach the skills but then you want to see what the students can bring to it and that's been really great to see."

Two fine arts open houses have been held showcasing the students' work. Haskell President Dr. Venida Chenault attended both events and supports the return of the arts to Haskell.

"It's nice to see all of the energy and the work that is back in this room," Chenault said. "It's been a long time since we've had this many folks in here for any kind of show. It's great and it's exciting."

Traditional workshops and cultural classes in beading, moccasin-making and cradle boards are some of the projects on Warrington's list, as well as traditional feasts.

"Around those tables during those casual times when you are beading or sewing or helping teach others are where your stories come out, where your vitally important information comes out that has directly to do with your identity," said Warrington.

Warrington discusses a time when tribal people were not allowed to express their culture. They found other avenues of expression that are in some of the designs and textiles on display. Warrington hopes to pass these tribal-cultural art forms on to the next generation of Haskell students.

"To be able to revive the art at Haskell to me is vitally important because the students need to understand that it is a form of expression not just cultural art but many different forms of expression," said Warrington. "We come from a great people that were based in art. We didn't define it as it is today but the same concepts are the same things we've used for hundreds of years."

The center is committed to student engagement and cultural diversity in the programs they hope to provide. Students are encouraged to stop by and visit with Warrington and share their ideas.

Above left, Haskell Indian Nations University student Alaina Butler displays her art at the spring Fine Arts Open House. Below, Jancita Warrington, the new director of the Haskell Cultural Center and Museum, stands with one of the new exhibits. Top above, Student painting projects are underway at Haskell Indian Nations University. Underneath, Students enjoy the work on display at the Fine Arts Open House. Right, A series of sun plaques by ceramic students is displayed at the Fine Arts Open House. Bottom, A dish created by ceramics student Peter Henry is on display at the spring Fine Arts Open House.
PHOTOS BY LORI HASSELMAN/NATIVE VOICE

Living Legends presents the culture and history of three traditions: Native American, Latin American and Polynesian. The troupe, sponsored by Brigham Young University, performs around the world. COURTESY PHOTOS MARK A. PHILBRICK

LEGENDS

From front page

hand and saying, "Ah'hee," (thank you, in Navajo). When I accepted my diploma, I was filled with gratitude because I worked my hardest and knew my ancestors sacrificed much so that I could be there. At this time, I was already accepted to BYU and I knew I was one step closer to being in Living Legends and celebrating the culture of my people.

A week before fall semester at BYU, Living Legends held auditions. The audition process included three separate tests. The first was a solo where I performed the hoop dance. The second required me to learn dances from all three cultures: Polynesia, Latin America, and Native America, then demonstrate each dance for the judges. The final level was a personal interview with the selection committee.

Auditions for Living Legends are very competitive and making the team as a freshman is rare. Usually, the dance troupe is filled with students who were in the group the previous year, or mature upperclassmen with experience in balancing school, dancing and other responsibilities, but I made it! I became one of 12 people to make the Native American section, and one of just four freshmen to join the team.

I never knew how difficult balancing the dance group, school clubs, and school work would be at BYU. I thought about my younger self and remembered how desperately I needed role models, to give me strength in finishing the year. I made that my goal, to become the best Erin I could be so that I could be a role model for youth, especially Native youth.

In the middle of last semester, Living Legends traveled to New Mexico and Texas for ten days. This meant I was expected to submit all midterm projects and homework before I left. During this tour, I became sick and spent my free time studying for a midterm I had to take during this tour. I also had to study for midterms I would take when I returned to school. I believe it was the stress of studying, little sleep and touring that made me become ill. However, all my worries escaped once I touched the stage and performed.

"I admired the love the dancers had for their culture and heritage which made me proud to be Native. "
– Erin Tapahe

At the last performance on that same tour, I was able to visit Gallup, N.M., which is near my hometown of Window Rock, Ariz., and dance for all my family. I danced for my younger cousins, and from the look in their eyes, I knew that I had become a role model to them.

Right before the Bow and Arrow number, a Navajo-inspired dance, I felt my heart quicken from nervousness. I double-checked my attire, tying the belt the way my grandmother taught me, and prayed quietly that I might represent my people in the best way that I could. After finishing my solo, I heard the loudest applause from the audience.

The Living Legends dance/music troupe's plans call for a tour of the South Pacific in 2016.

As I stepped off the stage, I knew my family and people were proud of me. Later, I thought about the influence I had on those young people. This motivated me to work hard and make up the missed lectures. I ended the school year with an A average.

I had an even longer road show in April. Living Legends took its summer tour, which was for four weeks throughout British Columbia and Alaska. We visited a small island, Metlakatla, Alaska, that is a self-governing reservation of 1,500 people, including 250 children.

The show in Metlakatla was different than most because all the lights in the gym were on, which allowed me to see the faces in the audience. This show wasn't only for the school -- the entire community was also invited to attend. Near the end of the performance, I got to hoop dance as part of the finale. Afterward, a little kid came up to me and said, "I used to hoop dance, too."

"Why don't you still hoop dance?" I asked him. The boy looked at his feet, saying, "Because I didn't think it was cool." Then he quickly looked up, realizing how that might sound, and said "But you're cool. You can do all that cool stuff. I can't."

I assured the young boy that one day he could become better than me if he worked hard. And I realized I had come full circle since the first time I saw Living Legends. I was a role model, too.

Later that night, I started a fire with my friends, but eventually they left and I stayed. I felt safe and at peace, even in a community I didn't know well. Feeling the warmth of the fire and looking up into the sky, I admired the stars. I took this time to reflect upon my goal and remembered all the little boys and girls that I hope I have impacted.

Living Legends had been a wonderful experience for me, and there was more to come. When I noticed the sky changing colors, I saw it was filled with shades of green, yellow, purple and even pink. It was the Northern Lights. It was unusual to see the aurora borealis because the sky usually wasn't dark enough or cold enough at that time of year. I quickly pulled out my camera, trying to capture a picture to share with my family. Tears streamed down my face because I couldn't capture that moment with the camera. I desperately wanted to share this moment with them, but later understood that this was a blessing for me.

My Living Legends adventure has taken me to exotic places and to internal spaces, and has helped me connect with the long traditions of my people and the value of sharing them with the next generation. I have become the best Erin I can be and I am proud to be Navajo.

A young Alaska Native boy felt encouraged to take up dancing again after seeing hoop dancers of the Brigham Young University's Living Legends company perform on his homeland. Erin Tapahe, Navajo, is on the right.

GATHERING

From front page

Presidential Medal of Freedom recipient Suzan Shown Harjo. Navajo social worker Amanda Blackhorse, known for her activism with the mascot controversy, will give the keynote address.

"I think that it says a lot that they are going to be there," said Rebecca Landsberry, a Muscogee (Creek) tribal member and interim executive director for the Native American Journalists Association, a host of the event.

"It shows how important this is and how important the media is to reaching Native communities," she said.

The annual event has adopted the slogan "empower your story" in hopes of encouraging Native journalists to share their stories, even using the hashtag #EmpowerYourStory on social media sites such as Twitter and Facebook, Landsberry said.

"We want to create a dialogue where all sides can come together and help each other to tell better stories about Native American people," she said.

In conjunction with that, the conference aims to motivate more youth to be active storytellers.

"We want as many people telling their stories and telling them the right way as possible," said Mary Hudetz, NAJA president and member of the Crow tribe.

Ten students, chosen to be Native American Journalism fellows from a pool of applicants, will gain hands-on training as well as networking opportunities at the conference.

It's important to have Native journalists covering policy and government, and the fellowship is one way NAJA works to increase the number of diverse journalists in a predominantly white media, Hudetz said. Although the principles of promoting Native journalism have held true since the conference's birth in 1984, it has changed over the seven years that Landsberry has attended.

"It's always been great, but now there's such a difference," she said, citing the number of attendees, selection of speakers and programming. A new session on coding, for example, has been added to provide training in a skill increasingly demanded by journalists.

But the ultimate goal remains the focus.

"We're empowering these journalists … giving them a voice in this arena of our conference," Landsberry said. "I'm really excited to see how that's going to impact coverage for the next five years down the road to come."

RED ELK

From front page

persistence to report in spite of her challenges.

"I feel like Bonnie is so brave in a way that I can't even understand," said Mary Hudetz, NAJA president. "What she did was really hard."

Red Elk's accomplishments are an inspiration to Native journalists, Hudetz said.

"She just did what she felt was right and she stuck to it," she said.

Red Elk's bravery can't be overstated, Peterson said.

"I don't think people knew what kind of trials she went through," said Peterson, who worked alongside Red Elk at the *Journal*. "She took a lot of threats by officials — personal threats. And I don't think people realize how many threats she went through."

Red Elk never let the hostility stop her.

"I did not back away from controversy," Red Elk said in a 2007 Harvard University publication. "I approached my job strictly from the perspective of a journalist, without animus toward those on whom I reported."

Besides Red Elk's strong-willingness, she was also kind, caring and generous, Peterson said.

"If you needed something, she'd try to do it for you. Whether you were in trouble or needed a hand, she was always there," he said.

Though Red Elk was never one to let her voice be silenced, she had a quiet demeanor. But she made up for it, Peterson said.

"She spoke with her pen."

Native Voice is online

Enjoy this print content?

There's more to see from these Native students – ranging from video to photography to audio storytelling. Visit the students' website for more of their work throughout the week.

See us at:
www.nativevoice.naja.com
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NAJA 2015 Conference Highlights

Speakers

Some of the people scheduled to speak at the NAJA conference include:

- Charles "Monty" Roessel, Bureau of Indian Education Director
- Sally Jewell, U.S. Department of the Interior Cabinet Secretary
- Mark Trahant, Journalist
- Keith Woods, Vice President, Diversity in News and Operations for National Public Radio
- Amanda Blackhorse, Native American Journalists Association
- Charlie LeDuff, WJKB Fox 2 News
- Suzan Shown Harjo, The Morning Star Institute President
- Journalist Tom Arviso
- Shyanne Beatty, Native Voice One - Koahnic Broadcast Corp. Network Manager
- Michelle Duke, National Association of Broadcasters Education Foundation Vice President
- Terri Hansen, *Indian Country Today Media Network* Correspondent
- Erika Pulley Hayes, Corporation for Public Broadcasting Vice President, Radio
- Mary Hudetz, *Native Peoples* Magazine Editor-in-Chief
- Teresa Lamsam, Native Health News Alliance Executive Editor
- Denny McAuliffe, *The Washington Post* Night Editor/Financial
- Nola Daves Moses, Native Voice One - Koahnic Broadcast Corp. Distribution Director
- John Poole, National Public Radio
- Patty Talahongva, Reporter for *North Central News*
- Kevin Washburn, U.S. Department of the Interior Assistant Secretary – Indian Affairs Events

Some of the key events include:

Wednesday, July 8

6 p.m. - NAJA-Medill Milestone Achievement Award Reception, 6 p.m.

Thursday, July 9

8 a.m. - Conference registration begins

Noon - Lunchtime feature: Cherokee Nation's OysiyoTV and Building A Digital Strategy

6 p.m. - Opening ceremony and reception

Friday, July 10

8 a.m. - Conference registration continues

8:30 a.m. - NAJA board candidates forum

9 a.m. - Career Fair and Expo opens

Noon - Luncheon: Celebrating Students of the Native American Journalism Fellowship

5:30 p.m. - NPR reception and building tour

Saturday, July 11

7:30 a.m. - National Native Media Conference Annual Run/Walk

8 a.m. - Registration

9 a.m. - NAJA board election

Noon - Justice in Indian Country In-Depth

6 p.m. - NAJA Silent Auction

7 p.m. - National Native Media Awards Banquet

Sunday, July 12

9:30 a.m. - NAJA membership breakfast and annual meeting

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Red Cloud makes run at the championship

Basketball team has stirring year

The Red Cloud Crusaders from the Pine Ridge reservation of the Oglala Lakota were among the best high school basketball squads in South Dakota this past season. The South Dakota hoopers advanced to the final eight in the Native American Basketball Invitational in Phoenix last week. COURTESY PHOTO KERNIT GRIMSHAW

BY LYLE JACOBS
NATIVE VOICE

The Red Cloud Crusaders boy's basketball team is used to playing in big games. And this year the squad made a stirring run that took them to the final eight of the Native American Basketball Invitational.

The small Lakota-Catholic school in Pine Ridge, S.D., has a basketball program that ranks among the best in the state, consistently making district, regional, and state tournament appearances. And this year was no different.

Perhaps no games will ever be bigger for these boys, however, than the ones that took place in Phoenix, Ariz. June 30-July 4 at the NABI. Red Cloud did themselves proud, going undefeated in pool play and notching a 5-1 record in the tournament, reaching the final 8 of the Gold division.

Entering its thirteenth year, the Native American Basketball Invitational is without a doubt the biggest and most prestigious all-Native high school basketball tournament in the country. Over five days, 128 teams, 64 boys and 64 girls teams, battle on the hardwoods to take home the championship and lay claim to being the best Native hoops team in the country.

Games were played in 10 different gymnasiums around the city of Phoenix, but the location of the championship games takes Native basketball a few steps higher – to the U.S. Airways Center, home of the NBA's Phoenix Suns and a seating capacity of more than 18,000. For many Native youth, this is a chance to accomplish a once-in-a-lifetime dream: the chance to play ball on an NBA floor.

The U.S. Airways Center is a world apart from the Paul "Dizzy Trout" Memorial Fieldhouse (capacity: 1,000), home of the Red Cloud Crusaders.

"I'd feel blessed to get the chance to play on the same floor that my favorite players play on daily," said junior guard Will Garnier before the tournament.

Garnier, along with seniors Kobey O'Rourke, Jack Fast Wolf, Robert Looks Twice, Terrelle Pulliam and Marty Richard, made a return trip to NABI; they won the silver division championship last year. Senior Jordan Schott and freshman Alejandro Rama will also be suiting up for the Crusaders.

"Winning the silver division was nice, but I'm hungry for a shot at the gold division and the chance to play on the Suns' floor," said Kobey O'Rourke. "The guys are focused on one goal: making it to the 'ship and bringing home that gold."

The 'Saders certainly didn't have to shake any rust off when they took the floor in Phoenix. They accumulated a 22-5 record in team camps and tournaments in South Dakota and Nebraska.

Red Cloud routinely plays close to a hundred games every summer in the Midwest region, and the players love it.

"Ball is life," bluntly states Garnier. Indeed, for these young hoopers, basketball is often more than a game.

The Pine Ridge Indian Reservation is home to the poorest county in America, Oglala Lakota County, and there is very little economic development – very few entertainment options for 15- and 16-year-old kids.

"There's really nothing to do but hoop all summer," says O'Rourke.

Hoops is huge on the rez, and with good reason – all three high schools on the rez, Red Cloud, Pine Ridge, and Little Wound, are consistently in the hunt for the South Dakota state basketball title.

The best players are essentially reservation celebrities, and the best of the best are remembered for years, long after graduation. Winning a tournament as prestigious as NABI is every young Native baller's dream. This year, the Crusaders didn't quite get there, but they will be remembered for making a glorious run for the gold.

Attendees of the National Native Media conference will be comped in to the Newseum through July 12. COURTESY PHOTO NEWSEUM

Newseum admission provided free for all NAJA conference attendees

BY ERIN TAPAHE
NATIVE VOICE

Exhibits that share the triumphs and sacrifices of journalists and explore the five freedoms of the press are some of the many different displays at the Newseum, the Washington, DC museum of journalism. But you won't find only information about journalism there.

"Most people think the Newseum is about journalism but the mission is about religion, speech, press, assembly, petition and many people don't know that," says Gene Policinski, chief operating officer of the Newseum Institute.

The Newseum will provide admission to all registered National Native Media conference attendees, just show your red NAJA badges and your admission fees will be taken care of until July 12, 2015.

Rebecca Landsberry expresses her excitement about the Newseum. "I have been to D.C before and the Newseum was on top of my list but I unfortunately wasn't able to go. Now, I am really excited to attend and I am looking forward to the photographs of the Pulitzer exhibit."

The Hyatt provides a shuttle to and from the Crystal City Metro station. At the station take the Yellow Line train from Crystal City to the Archives/Penn Quarter station, then walk one block east on Pennsylvania Ave. NW, toward the Capitol. The Metro stop is at 7th and Penn. NW and the Newseum is at 6th and Penn. Ave. NW.

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THE GREAT SEAL OF THE HO-CHUNK NATION
NEWSEUM INSTITUTE

Native Fellows tackle news at conference

Ten students from Alaska to the East Coast and from tribes across the nation have been chosen as Native American Journalism Fellows for 2015-2016.

One of their first assignments was to produce stories in this edition of *Native Voice* newspaper. The next priority will be to cover the National Native Media Conference in Washington, D.C . July 9-12. They'll also be attending the first-ever White House Tribal Youth Gathering on July 9.

The young journalists' interests range from dancing and sports to pancakes and tacos, and they are members of a wide array of tribes, but they are share an overriding interest in journalism. They are attending colleges and universities across the United States, except for one Fellow who has already graduated.

The San Manuel Band of Mission Indians is a leading sponsor of the student gathering in Washington, D.C., and the Ho-Chunk Nation has provided financial support.

For more information about the Native American Journalism Fellowship, contact Rebecca Landsberry, interim executive director of the Native American Journalists Association, at rebeccalandsberry@naja.com.

NAJF is a partnership between NAJA, the University of Montana and the Newseum Institute, and is an extension of NAJA's former Native Voice program.

Here are this year's Fellows.

John Bear

Dyáni Brown

Paris Burris

Lorenzo Gudino

Lori Hasselman

John Bear
Kiowa – Carnegie, Oklahoma

John grew up in what he calls the "country sticks" of Carnegie, Okla., where he and his four brothers were called the Bear Boys. Bear hopes to launch a career as a radio talk show host or as a state impact reporter for National Public Radio in Oklahoma. He is a junior studying communications with a minor in language arts at Cameron University in Lawton, Okla. – Dyani Brown

Dyáni Brown
Shinnecock – Southampton, New York

Dyáni (pronounced dee-AHH-nee) is passionate about using her education and experience to strengthen Native people through the use of strategic communications and media. While serving as chairwoman of her nation's Tribal Council board, she authored Agawam Notes, a weekly column about tribal events in the town's local newspaper. Brown is also a Udall Scholar and a Truman Finalist, and is devoted to a career in public service. Her hobbies include karaoke, swimming, trying new foods, and traveling. She is a senior at American University in Washington, D.C. – John Bear

Paris Burris
Chickasaw – Del City, Oklahoma

Paris is the special projects editor of the University of Oklahoma newspaper, The *Oklahoma Daily*. She began her education as a homeschooled student but went public by attending community college. The experience gave her more time to spend with her family. Burris hopes to become a traveling journalist; she wants to further her education in journalism beyond her home state of Oklahoma. Her daily activities include reading, playing video games, attending concerts, and hanging out with friends. She is a senior and plans on attending graduate school after she completes her journalism degree in May 2016. – John Sallee, IV

Lorenzo Gudino
Fort Sill Apache – Oak Lawn, Illinois

Lorenzo ("Zo")has worked for Northwestern University's sports radio station, television stations, and the school magazine, all of which are student-led organizations. Inspired by his American Indian culture, Gudino is heavily involved with the Native American and Indigenous Student Alliance organization and states, "I want to not only be engaged but also increase the Native presence and awareness on campus." He's a music fanatic and has a passion for sports. And he's very specific about his eating habits: when he is relaxing with a plate of pancakes, he will eat everything but the outer rim. He claims the outside to be "spongy." He is a junior at Northwestern University in Evanston, Ill. – Erin Tapahe

Lori Hasselman
Delaware Tribe of Indians of Oklahoma – Abilene, Kansas

Lori Hasselman has worked at Haskell News Television Production for two years and has spent three years at The *Indian Leader* newspaper at Haskell Indian Nations University. She enjoys live music, spending time with good friends and tacos ("Eating them, cooking them, dipping them - they really are a hobby!"). She has three grown children. Hasselman is a senior at Haskell, which is in Lawrence, KS. She plans to pursue a graduate degree and to continue to be heavily involved in journalism and media. – Lyle Jacobs

Lyle Jacobs
Oglala Lakota Sioux – Pine Ridge, South Dakota

Lyle has written for the *Native Sun News*, the *Lakota Country Times* and for LastRealIndians.com. He enjoys working out, hiking, and basketball. He coaches basketball at his local high school and also enjoys creating highlight videos for the team. He is a senior at Duke University studying sociology, but he is also seeking a teaching license and program certificate in journalism. His career goals following college are to become a high school counselor or teacher and basketball coach while also continuing as a journalist and pursuing graphic design. – Lori Hasselman

John Adam Sallee IV
Inupiat – Anchorage, Alaska

John has worked as a staff reporter for *The Northern Light*, the student-run newspaper at the University of Alaska at Anchorage. He has also worked as an intern for the Anchorage radio station KNBA, also known as "Alaska's Native Voice." Sallee's inspiration to pursue journalism stems from his fascination with entertainment news, and he aspires to become a red carpet correspondent. Growing up, Sallee has been in somewhat of a culture clash. Being of Alaskan Native and Mexican descent, and growing up in Eagle River, a small town about 10 minutes away from Anchorage, his family consists of two diverse and different cultures. Outside of journalism, Sallee enjoys trying out new restaurants, spending time with friends, enjoying live music and exercising. He is a sophomore studying journalism at the University of Alaska at Anchorage. – Paris Burris

Dakota Sherek
Ojibwe/Cherokee – Louisville, Kentucky

As a youth, Dakota already knew journalism was for her. She attended duPont Manual High School in Louisville, Kentucky, a school that offered journalism and communications programs. She has interned at WLKY News in Louisville, and was able to shoot stand-ups and interview alongside professional reporters. One of her dreams is to cover politics. She hopes to present citizens with factual and unbiased information. When she's not working on a story, you can find her enjoying her favorite pastime: reading. She is a recent graduate of Western Kentucky University where she received a bachelor's degree in broadcasting. – Tsanivi Spoonhunter

Tsanavi Spoonhunter
Northern Arapahoe – Big Pine, California

Tsanavi has had extensive experience in print journalism: she has been published in both her university's paper and a local newspaper. She would like to become a documentary journalist, though she is willing to explore other forms of journalism as well. Spoonhunter hopes to make a positive impact in Indian Country through her work, and wants to become an inspiration for Native youth. As someone from a small town with a small reservation, she knows it is important for Native youth to see that they can accomplish their goals despite obstacles they may face. When Spoonhunter isn't studying, she's outside. She loves any outdoor activity, including camping, hiking and paddle-boarding. She is a sophomore at the University of Nevada in Reno. – Dakota Sherek

Erin Tapahe
Navajo – Provo, Utah

Erin had little journalism experience before attending college, but she has been involved with the Native American Journalists Association for the past two years. Through NAJA's programs, Project Phoenix and Native Voices, she has found her passion to pursue journalism. Tapahe finds joy in painting and sports, including soccer. She has hoop danced for the past 10 years and even teaches fellow students at Brigham Young University. Erin is also heavily involved at BYU's Multicultural Center, where she often volunteers while juggling the everyday obstacles of college life. Her future goals aren't set in stone, but she is working on a bachelor's degree in journalism. Law school might be a future option. She has hometown roots in Window Rock, AZ. When at home, her family makes sure she has a plastic spoon for eating Greek yogurt; anything else would ruin the taste. She's a sophomore at Brigham Young University. – Lorenzo Gudino

Lyle Jacobs

John Adam Sallee IV

Dakota Sherek

Tsanavi Spoonhunter

Erin Tapahe

NAJF thanks sponsors for project support

BY JASON BEGAY
NATIVE VOICE

From left, Lyle Jacobs, Paris Burris, Lorenzo Gudino, Dakota Sherek, Tsavani Spoonhunter, Erin Tapahe, John Bear, Dyáni Brown, Lori Hasselman, John Adam Sallee IV, this year's NAJF students. EUGENE TAPAHE/NAJF MENTOR

There are two basic truths that face all journalism programs like the Native American Journalists Association's student project: The effect they have on nurturing and propelling students into the news field is tremendous, and they depend heavily on the gracious generosity of outside companies and foundations for financial support.

There is also a third truth that has really hit student programs in the past decade. As the journalism industry continues to adapt to the financial evolution of the digital economy, it's becoming increasingly difficult to set aside money for student programs. Journalism money grows exponentially scarcer every year.

The NAJA student project, which was redesigned in 2014 as the Native American Journalism Fellowship, has helped boost the confidence and careers of hundreds of Native American journalists for almost three decades. This was made possible by dozens of foundations and news companies, for which both NAJA and the students who benefited from the opportunities remain tremendously grateful.

And so it is we are all the more grateful for the organizations that have continued, or begun anew, to support the student project in 2015 as we evolve the project to better suit the needs of students entering into tomorrow's workforce.

Among our benefactors: Both the Ho-Chunk Nation of Wisconsin and the San Manuel Band of Mission Indians have committed financial support to the project. Also, the Gannett Company has donated both print and design services in producing the *Native Voice* print edition.

Several organizations have donated resources, time and human power, including the Newseum, and the University of Montana School of Journalism. In addition, the project included a dozen mentors, professional journalists and educators, who guided the students through the project for the past six weeks.

The NAJF is a top priority for the NAJA board, which has stood behind the project fully with unwavering support from board President Mary Hudetz. In addition, Eugene Tapahe has donated considerable hours putting together the project's website.

The project is truly a collaborative effort that would not be possible but for the nationwide support of all these entities. And for that support, the NAJF is profoundly grateful.

Jason Begay is the program manager for the Native American Journalism Foundation.

Unity Fellow pursues career in TV journalism

Rajeswari Ramanathan

An aspiring television producer has been selected to attend the National Native Media Conference through a Unity Reporting Fellowship.

Rajeswari "Raji" Ramanathan is a recent graduate of University of California, Berkeley, where she was drawn into the world of television news while studying integrative biology.

In college, she was part of CalTV News for four years, where she worked as a senior producer. Ramanathan also worked at the NBC Bay Area's newsroom and investigative unit. It was there that she learned to write, shoot and edit for broadcast journalism.

Ramanathan's career goal is to become a TV producer in long-form news. In her spare time, she likes to blog, shoot photos, explore new places and try interesting food.

She has won a regional Emmy, an Edward R. Murrow and other awards for team investigations, and she received the Emma L. Bowen Foundation Media Scholar Award and the South Asian Journalists Association scholarship.

Talented Native student journalists are participating in an intensive mentoring program at the Native American Journalists Association's annual conference. Above, mentor Brian Brashier, Cherokee, works with Lyle Jacobs, Oglala Lakota. Left, Jason Begay, Navajo, leads a classroom session. PHOTOS BY NATIVE VOICE STAFF

SCHIMMEL

From front page

N7 Ambassador, and will be attending the first-ever White House Tribal Youth Gathering on July 9. On top of that, she is continuing her studies to earn a master's degree in sports administration.

And if those accomplishments are not impressive enough, in April she released her first book, "Dreamcatcher."

In a recent interview with the *Native Voice*, she talks about her book, her life and the lessons she's learned.

"Obviously I'm really young," she said, "but I've had a lot of life experience and I'm kind of just telling others what I went through and what I've learned from that."

The book begins with her her life story thus far, describing her childhood with the Confederated Tribes of the Umatilla Indian reservation as "extremely simple and comfortable to my family and me. "

"On my reservation everyone knew everyone else," she said. "There really wasn't such a thing as a stranger."

She also describes her family moving from the reservation to Portland, Oregon, and the transition that entailed, and she includes some of her experiences in college.

She ends the book, she says, "just trying to explain Native Americans."

Schimmel said her interest in writing began around middle school, and she values the fact that she is now a role model for many.

"By far the most inspiring and influential thing for me is the fact I have been blessed to be in a position where I can inspire and teach others to better their own lives," she writes in the book.

And that is her main goal with the book, to inspire and teach.

Schimmel does not shy away from speaking about Native American life, and the issues that plague it from both inside and outside influences. "I feel like there's a lot of issues that have gone on, you know, to Native Americans and within Native American communities that kind of set them back and (there has been) a lot of unfairness and oppression."

"I guess the biggest thing is people should learn to understand that Native Americans are not in the position they are simply because they chose to be or because they are lazy or because, you know, silly assumptions like that," she said.

Schimmel also lamented the lack of resources for Native Americans to pursue their talents.

Jude Schimmel spells out her formula for success for Native American youth in her recent autobiography, "Dreamcatcher." The basketball icon completed her university degree in three years and is about to earn a second degree. PHOTO COURTESY UNIVERSITY OF LOUISVILLE

"There's a lot of Native Americans out there, I know them personally and from visiting a lot of reservations, there's so much talent and not many Native Americans get the opportunity to showcase their talent," she said.

She pointed out that many Native Americans don't have the chance to go to school to improve their talents, or to pursue their dream careers.

It is partly her personal experience and knowledge of this issue that inspired her to write "Dreamcatcher" in the first place.

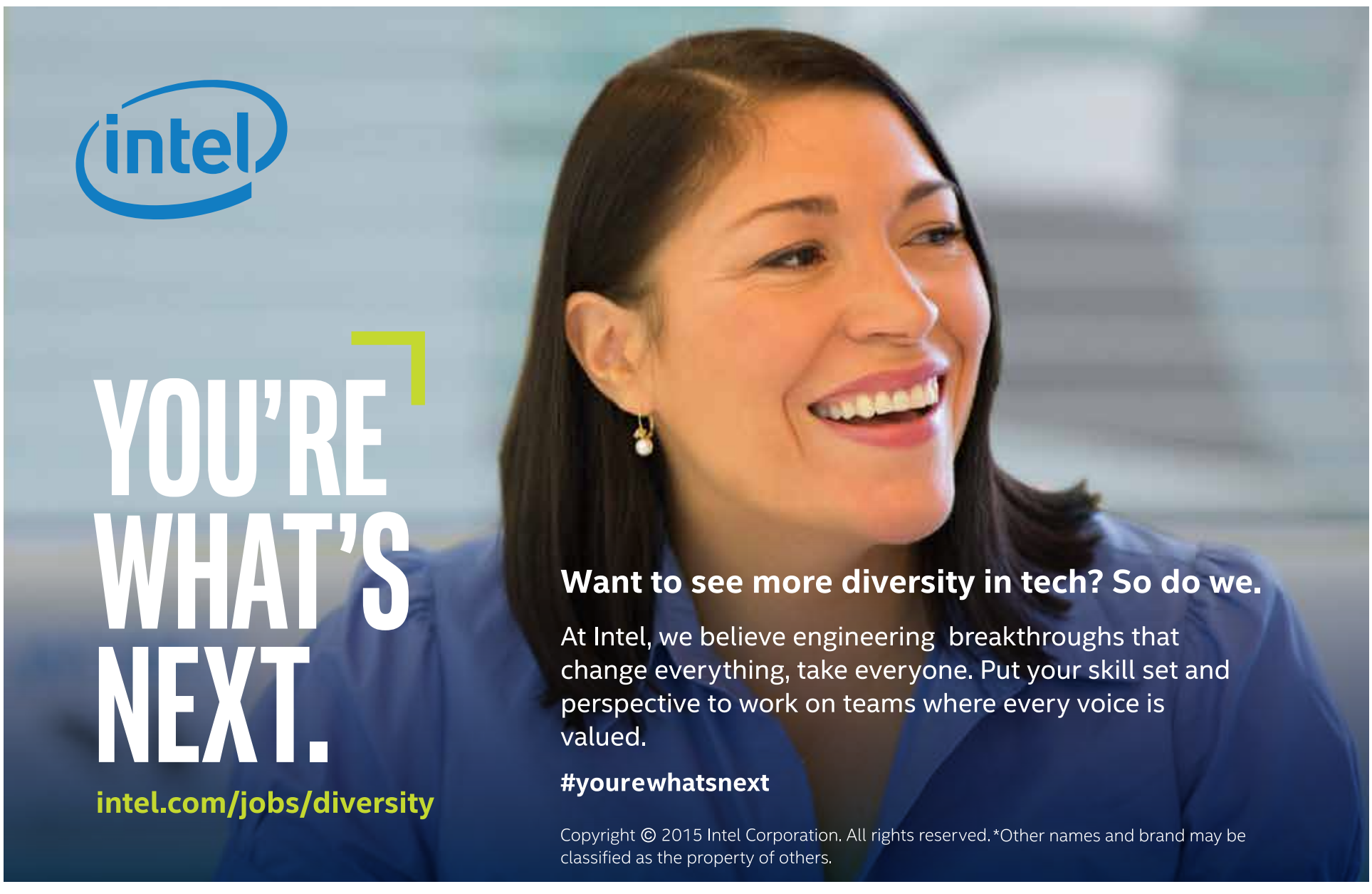
"There's so many Native Americans out there who are looking for a source of inspiration and hope so that they can go out there and achieve their dreams," she said.

While Schimmel thinks that what readers take away from her book depends on the person, she explained the overall theme as this: "That regardless of where you come from or what obstacles might be in your way, there's hope and there's inspiration out there. That basically you can go out there and live your dream and do what you want with your life."

To put it more succinctly, she advises "Do what you need to do for yourself. Be successful, be happy, live a positive life."

Schimmel has already had great success in inspiring others, but she is far from done. One thing that's on her to-do list is to create a foundation that will help encourage and support Native youth, though she says that will come later.

"Dreamcatcher" is available on Schimmel's website, www.judeschimmel.com.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